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OUR
CHURCH PROBLEMS
and
HOW
TO
MEET
THEM

By
J. Arthur Hamlett
and Others

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BUREAU OF RELIGIOUS EDUCATION
— Eighth Episcopal District —
COLORED METHODIST EPISCOPAL CHURCH

PREFACE

Each winter for a number of years effort has been made to hold Winter Councils in the various Annual Conferences in the Eighth Episcopal District, Colored Methodist Episcopal Church. These Councils are usually composed of Ministers and other Christian workers in the different departments of the church. They spend from one to two days together in study in an effort better to understand the character and scope of the Church's function in the light of the peculiar and exacting demands made upon it today as a redeeming agency.

The Winter Councils for 1928 were held in St. Joseph, Missouri; Gary, Indiana; Philadelphia, Pennsylvania; and Durham, North Carolina. (They were largely attended and characterized by enthusiasm, interest and optimism. The general theme for discussion was Our Church Problems and How to Meet Them. The aim and scope of the papers presented were limited by our denominational machinery and its application to the great task which confronts religious leadership of the present day. The speakers were selected for the most part out of respect for their relation to the phases of the general theme they were asked to discuss. They spoke more out of their interest, experience and determination in connection with their work than out of any desire to exhibit learning. But for that fact some of the papers could hardly be expected to appear in

any permanent publication of what was said in those Councils.

After the papers were read they were turned over to a Findings Committee composed of Dr. J. A. Bray, Corresponding Secretary of the General Conference Board of Education; Reverend B. J. Smith, Director of Religious Education in the Eighth Episcopal District, and Reverend N. T. Walker, Pastor. This committee has carefully compiled and prepared these papers for publication in this form. Be it understood that the committee is responsible for the orderly and logical arrangement of the material according to the outline of the program, but not for the thought and literary quality of the papers.

The first paper in the book comes from the pen of our Senior Bishop. And while prepared and delivered for a different occasion, it seems quite in place in this book. It may also be said with sincere appreciation that Reverends Frederick D. Jordan and Ernest Dyett are promising young ministers in the African Methodist Episcopal Church. One other name to be mentioned is that of my daughter, Miss Esther B. Hamlett, who has been much help in looking after the proof reading in connection with this work.

Now, if the reading of this book, with all of its limitations, will help anybody to a better understanding of Our Church Problems and How to Meet Them, all who have contributed to the volume will feel rewarded.

J. ARTHUR HAMLETT.

October 27th, 1928.

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CHAPTER ONE

Some Problems of the Minister

THE DIVINELY CALLED MINISTER

BISHOP R. S. WILLIAMS

THE Christian ministry, its functions and obligations, is that about which we speak first. In discussing this momentous question, we rely solely on the Bible idea of the ministry as our standard.

One of the most deceptive and absurd of all the illusions which afflict the human mind, is its disposition to make its own ideas, prejudices and opinions the test of truth and the standard of right. And this is not only true of the common sources of instruction but is also painfully true of the Christian ministry. Where is the thoughtful man of prayer who has not seen—who does not realize that the needful energies of the present day ministry can never be fully developed and brought to bear upon human character and conduct until its Heavenly designs and God-directed purposes supported and sustained by the wisdom and grace of Christ shall restore its primitive effectiveness?

It is a well known fact that every minister—every pulpit man whose relations and functions are divinely imposed and involved in the Christian system and scriptural scheme—who is propagating the revelation of God to man, is born, not only to be loved and trusted, honored and admired (as the young

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candidate for the ministry falsely fancies) but will also be often misunderstood and sometimes hated and abused. Yet when it is remembered how worthless are the blessings of this world, and how feeble, in any final sense, its curses, it really matters but little whether the preacher is loved or hated, honored or admired. He should do his duty fearlessly and faithfully, and then appealing his cause to God, trustingly await the revelations of the Judgment.

The ministry, in view of its appointments and purposes, is destined, to a great extent, to insure the salvation of the world. Conform to the purpose of its institution, for it is the grand moral lever of the world's elevation into fellowship and sonship with God! But when this ministry is degraded by the misdirection of improper incumbents, as we have all so often seen, it annihilates the energies of the church, stifles the benevolences of Heaven, and throws thousands of the human race forward into ages of both crime and delusion. The real true minister on earth is the special messenger and representative of Heaven. The very terms of his mission send him out as such. He has revealed unto him the will and mind of God concerning man, and the burden of this revelation he is faithfully to announce to all who hear him. He is not at liberty to alter, change, reduce, augment, or mutilate his message in any form or to any extent. He is to guard and faithfully dispense the Heavenly treasure of wisdom and knowledge, committed to him in trust, for the reformation of mankind. In fact, he is the tongue of Heaven to the world. He talks to

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God for man, and he talks to man for God. In proclaiming the definite terms and weighty matter of his mission, he should confine himself to the instructions of Jehovah and the style of Heaven furnished at his hands. The Bible should be his text-book—his one and all-engrossing subject by day and by night, the Word of God his only guide, and so far as principle is concerned, he is to all intents and purposes a man of one book. Any serious departure from this degrades his character, cancels his mission, and but for the mercies of God and the operation of other moral influences, would in proportion to the extent of his influence, destroy those to whom he preaches in addition to himself.

That minister who does not imbue and invest himself, who does not confer with Heaven and converse with God, although he may have supreme confidence in himself, may have confidence in his intellectual attainments and acquired ability, is, nevertheless, unworthy of the pulpit and shall inherit the curses it threatens to others.

Before entering the ministry one should be thoroughly conscious of a divine "call" to preach the Gospel. A mere inclination to engage in ministerial work because there may be features in it that appeal, does not constitute a "call" in the highest and most proper sense of that term. The divine commission of which I speak, is not in any essential sense dependent upon human authority—not even on the choice of a church, the expressed desires of a congregation, or the consent of a conference. The

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weighty, Heavenly-required qualifications of the Christian ministry cannot result from a hasty conscription on the one hand or a systematic recruiting on the other. Those who have gone into the pulpit from emotional impulses or selfish motives or inducted there by the persuasion of others, deserve pity, it is true, yet despite this pity and all this need of pity, the fact that they have missed their calling manifests itself in all their administrative activities and pulpit efforts. I repeat, I do not think and cannot believe that one's personal inclinations in that direction, the personal wishes of friends or parents, the expressed desires of the people, and even the imposition of hands, can in any way constitute a call to the ministry. For how often have the incompetent and depraved, yes, in some cases blockheads and villains, through such methods, found their way into the pulpit on the one hand, while on the other they have frequently led to the shameful mistake of laying solemn hands on the heads of those who could not preach for the want of the concurrence of Heaven in their formal consecration. The selection and designation, therefore, for the Christian ministry, if we consult the high moral causes operating in the "call," is the right of Heaven and Heaven only, and the concurrence and confirmation of the church of but incidental and secondary importance.

In a general and most comprehensive sense, all men have a right to preach and teach Christianity, just as they have a right to teach letters or numbers, so far as their ability extends; but it is the

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right of Heaven to select men for the special work of preaching the Gospel of Christ.

In the old dispensation God separated the tribe of Levi to bear the Ark of the Covenant of Jehovah, to stand before and administer unto Him. God said of Aaron: "I know he can speak well, and he shall be my spokesman."

On turning to the prophetic office, a still nearer type of the Christian ministry, God said: "I have made thee a watchman unto Israel, therefore hear the words of My mouth and give them warning." Again: "I will give you pastors according to mine own heart, not according to human tastes and human fancies, mark you, and they shall feed the people with knowledge and understanding. I have set watchmen upon thy wall, O Jerusalem, which shall never hold their peace."

In that celebrated prayer which closed His ministry on earth, Christ said: "As Thou hast sent me, so have I sent them into the world." Notice the specification "sent." I send you out as lambs among wolves, he that receiveth you receiveth Me and Him that sent me. I submit, therefore, that the true minister must be divinely called and set apart for the one special business of preaching the Gospel, and it is around such, and such only, that the arms of Heaven are thrown and honors immortal cluster.

Man from personal motives may call, train, and drill; may set up, stereotype, and send out ministers, that is, men in the name of ministers, as is the custom of all the branches of the church and schools,

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some more and some less, but without the concurrence and sanction of Him whose Gospel is to be preached, all will be in vain. The want of a spiritualized piety, like the loathesome leprosy, will continually cling to them and characterize all their high-sounding pretensions. They may do good incidentally, it is true, but will do much harm. Even men who have been called of God, and really invested with divine credentials, have accepted a most fearful and alarming responsibility. Who is sufficient for these things, ask the ablest ministers. And the inspired answer comes, Our sufficiency is God. God constitutes every such minister a watchman, and says to him: "If thou give them not warning, their blood will I require at thy hands." Most rightly therefore, do the Scriptures assure us that the minister is a watchman, a divine sentinel upon the walls of militant Zion, and the poet describes both his duty and his danger when with the watchman in his eye, on the eve of a conflict with the powers of darkness he exclaims: "In Heaven's high arch above his head a glorious form appeared, Whose left hand bore a flambeau bright, his right a scepter reared—A diadem of purest gold his brow imperial crowned; And from His throne he thus addressed the watchman on his round: What of the night, what of the night? Watchman, what of the night? The myriad foe, in close array, come on to try their might. A night's assault, and if thy trump mistake a single sound, I'll hang upon these battlements, the watchman on his round."

Now who uncalled, unbidden, unsent, would be

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such a watchman? How fearful, how intricate the reciprocal relationship of the pastor and his flock—the preacher and the people—the pulpit and the masses!

The pulpit is ordained for warning and the ministry for guidance. In proclaiming the weighty matter of life and death the preacher should paint for eternity. As ministers, we do not lack for example. If you would be known by both Heaven and earth as the true ministers of Jesus Christ you will have to emulate the great Master Himself, who went about doing good. You will have to go and as you go, preach. Seek not to amuse the mind or tickle the fancy of the undiscerning multitude. Salute no man by the way. Make full proof of thy ministry, declaring the glorious Gospel to be the power of God unto salvation to everyone that believeth. You should emulate also his great Harbinger, the bold baptizer, at the crossing of the Jordan, where he was known only as the messenger of salvation, the reprover of sin, and the voice of one crying in the wilderness, preparing the way of the Lord for the people and the people for the Lord. You should imitate His first preachers, who with vice and irreligion were never known to compromise, but who went forth, reared the altar, founded the Church, established missions, and built up the Kingdom of God on the ruins of idolatry and the overthrow of evil. Look at Moses in the old dispensation, when called to the work of the ministry he pleaded the frailty of his tongue as an excuse for the performance of his duty. How earnestly did he tell his God of his stammer-

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ing tongue, and that he could not, in the language of the Pharaohs, publish the will of Heaven to the sons of the land of Ham. But when he opened his mouth and undertook his task God was with him, and that tongue, so frail and feeble overawed Pharaoh, astounded all Egypt, and charmed the listening ear of Israel until they followed its accents into the wilds of the wilderness.

Look also at Peter in the New Testament dispensation. He commenced his ministry with a thunder bolt and the lightning of the first truths that escaped his lips proved fatal and the death of the money-loving Ananias and his perfidious wife, Saphira, became the seal of his apostleship. And God says to every preacher, "Go thou and do likewise."

The world of mankind, the sinful family of Adam, is divisible, in fact, it is divided into two distinct classes, whose distinguishing characteristics are those of obedience and rebellion—the children of light and the children of darkness, of nature and of grace. And the Bible is full of instructions for both, for each. They are distinct in character, distinct in conditions, and distinct in destiny. The true minister must and will, in all his ministrations, give point and prominence to this distinction in the application of doctrine, discipline, and all the high moral designs of the Christian faith. The moral divisions of society must be observed and marked. If, as ministers of the Gospel, you lack discernment or courage in the proper discrimination of character and the duties and dangers resulting therefrom,

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then you have to that extent, already failed as a New Testament minister. Your attitude in society will be uncertain. Your efforts powerless; your preaching will be powerless, and your plans ineffective, while confusion will hover over you, mystifying your vision and blotting out the sun of your moral sky, leaving you to wander on in darkness.

Above all others, the position of the minister in the community life should be certain and well defined. Owing to this very fact, how many of our pulpits throughout the land have subjected themselves to a ruinous abuse and perversion of their functions? The pulpit, where God and man meet to discuss the needs of human welfare, is too often made a scene of pious mockery and religious humbugery. The pulpit, where the issues of life and death are discussed and the cup of salvation offered to the hungry perishing millions, the place where consecrated lips should only know and teach the word of life becomes a theatre in which not to display the purity and sanctity of the Christian ministry, but where to excite the ignorant, please the biggot, or satisfy the idiotic gaze of the undiscerning crowd. Take heed, says the highest authority to the ministry, that you put a difference between the holy and the unholy, the clean and the unclean. Comfort my people, but show Jerusalem her sins. The great apostle, Paul, was able to say at the close of his ministry, I have kept back nothing, I have not shunned to declare unto you the whole counsel of God. The preacher, therefore, who does not attend to this distinctive duty in the pulpit had

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better leave it for something else—any other vocation in preference. He had a thousand times better return to his travel, his anvil or his plow, or some other secular profession. It would be a thousand times better to hammer the anvil, dig the soil, or drive railroad spikes than to insult the dignity and outrage the sanctity of the Christian pulpit with a self-called, unprincipled minister. A self-called preacher, especially in the pulpit, is the curse and plague of society; he does Heaven no good and earth much harm. That pulpit is a false guide whose preacher lacks the courage to call things by their right names and rebuke sin in all of its phases. He is a prophet of plagues and a prophet of peace.

Those ministers who lay the principal stress upon their clerical dignity, upon their education, upon some dogmatic formality or sectarian creed, may do very well as tools and agents to increase the ranks and swell the numbers of their party, but are absolutely unworthy and unfit for the Christian ministry and all such preachers should give up the pulpit and leave it in the hands of abler and better men. How many, uncalled, thrust themselves in the holy and sacred office of the Ministry? How many are mustered in by the over-weening kindness of ignorant and misguided friends? How many drift into the ranks of the Christian ministry for the sake of filthy lucre or social aggrandizement? Men need not be mistaken as to whether they are called to preach the Gospel; God has painted the sign and he that runneth may read. The true minister of Jesus Christ will not stop to consult the

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imaginary god of conventional refinement with its formality and fashion. These artful trimmers and pulpit loafers who on all occasions are courting the breeze of popular favor and would rather have the compliments of fools than the testimony of a good conscience, ought to be hissed from the pulpit in disdain. It is the preacher's duty to preach the Word, to be insistent in season and out of season, to rebuke and reprove and expose vice of every kind and character. By line upon line and precept upon precept, here a little and there a little, he should maintain his cause and judgment should begin at the House of the Lord diverging through all the ramifications of society. He must be dove-like in innocence, but lion-like in boldness and attacking vice of every kind, shape and size when and wherever found. Impiety and worthlessness under cover of religious pretense; the lukewarm Laodicean, who has a name to live while yet dead; the church miser, with hollow groans and deceptive smiles, living for himself; the frivolous gossip and loose-tongued slanderer, who haunts the footsteps of his fellow man and lives on the price of the good name of others; the incorrigible inebriate, who has changed the happiness of a man for the rights and functions of the beast; the frolicsome sons and giddy daughters of dissipation amid the ever increasing scenes of vice and crime; and the unbelieving of every class and clan stand before the face and in the eye of the preachers. The pulpit must be bold in action and independent in character. This is one of the great-

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est needs of the church in this evil day. A pulpit coward is a disgrace to Heaven and a blot upon our holy religion. The church groans to be delivered from these week-kneed, time-serving, palm-itching pulpit cowards. The preacher should sustain the dignity of his high calling if it costs him the martyrdom of a Stephen by a lawless mob, or the death of a Paul by a cruel Nero.

Sometimes I know the most faithful ministers will fall, but let it be from the walls of Zion or the hill of God, with mankind for your mourners. And will you as true ministers of Christ hesitate to do this, fearing you will incur the displeasure of those to whom you preach? Will you dread the threats of the many, the frowns of foes, or the audaciousness of buffoonery? That preacher who preaches the truth of Jesus Christ in love keeps himself unspotted, lives above suspicion and does not fear the world, will make the world fear him.

The glory of the Christian minister is not dependent upon a long string of ornamental titles. Outward show and professional bearing amount to but little. Effective, unctious, soulful preaching will throw around the minister grander distinctions and more profound respect than all the artificial titles of rank and human dignity. Many demands will be made by the social world upon the preacher and sometimes opposition mighty and massive will be encountered. He will be required to build with untempered mortar; he will be required to heal the hurts of the daughters of God's people lightly. They

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will call for an ear-tickling, flesh-pleasing, sin-soothing strain from the pulpit; a Gospel diluted and dulcified into mere formalism. And in many cases this demand is respected and this want granted by ministers or preachers through fear of losing the influence and favor of some would-be dictator or self-conceited bigot, or it may be for the still more contemptible consideration of a few dimes and dollars.

The preacher should be strong and effective in his work in presenting Christ to the people; make Him foremost in all pulpit functions and Christian teachings. He must insist on Christ's standard of righteousness. He must go through the gates of public opinion and teach the principles which Christ taught, the principles which make for the peace and salvation of the world. The first question to be disposed of is not the question of Peter, who unwittingly asked Christ, "What shall we have?" but rather that of Paul, who asked, "What wilt thou have me to do?"

The preacher who whines around and whittles away his time, seeking earthly ease and perishing honors at the expense of loyalty to God and service to man, is a positive disgrace to the church.

These high stilted ministerial dignitaries and wise-looking, self-centered pulpiteers, who care more for flattery of ignorant admirers than for the testimony of an approving conscience, are but as human ulcers, blasting the hopes and progress of the race. I repeat, they do the church no possible good and mankind very great harm.

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As a race we can never hope to redeem our people and develop the best there is in them, spiritually and morally, with ministerial tramps and pulpiteers, traducers and self-seeking demagogues. The frowns of man and the judgment of God will justly fix upon us so long as we condone and tolerate these evils.

The reforming and elevating elements of the glorious gospel of Christ are amply sufficient as a means of world-wide regeneration, if we were but faithful in their application. All the evil in this wide, wide world of sighs and sorrows is due to sin. Sin and sorrow are twin brothers. Together they have always revelled in human misery. They were born under the same malignant sign. From age to age, and from generation to generation, they have moved and mingled in every scene of human activity. They have poisoned every spring of pleasure and filled the very air with the elements of death. All the corruption, the dreaded diseases, the devastating miseries, the blighting vices, the awful crimes, the pains and distresses of earth are present among us and work their ends of death for the want of strong and courageous preachers who will dare to proclaim to the dying generations of men the whole truth of God as it is found in his holy word. There is nothing under the sun to be compared with the importance of the faithful minister and the activity of a responsive church.

What we need more than all else in this day of doubt and infidelity is an uncompromising pulpit. A pulpit of courage and consecration, a pulpit whose

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poverty in no way affects its functions to needs of the world and denounce sin and crime of every class and kind.

The gospel of Christ is the power of God unto salvation to every one that believeth. It is graciously suited to the wants and conditions of men in every age and place. God selects His ministers in view of the momentous issues involving the destinies of the world. They are under necessity to preach the gospel. They are not their own. Others may stop, but they must go forward; others may consult conditions, but they must labor on; others may complain and compromise, but they must cry aloud and spare not; others may go or not as convenience permits or inclinations suggest, but to the divinely called it is woe unto me if I preach not the gospel. Thus in the consciousness of duty done, as he closes his earthly struggle, he can truly and triumphantly sing:

“Happy if with my latest breath,
I may but gasp His Name;
Preach Him to all and cry in death,
Behold, behold the Lamb.”

SOME PROBLEMS OF JESUS AND HOW HE MET THEM

BY J. ARTHUR HAMLETT

THE world in which we live is still in the making. It is not yet the kind of world it ought to be, but in many respects progress is being made. In the process the ideals of Christ

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play a most important part. These ideals must be held up before the people. The people must be influenced to achieve in their lives these high ideals and to commit themselves to the Christ way of life. This is our challenge as Christian workers. In meeting this challenge we may be constantly reminded that we are in the midst of environments that are very stubborn. These environments do not readily yield to the Christian impact which as a religious force we seek to make.

On every hand we are beset with problems varied, complexed, and stubborn. How to approach these problems, in what spirit and attitude, and with what diligence in order that a solution may be found, is the question that is to engage our thought and study during the hours that we are to be together in this meeting.

I cannot see that there is any better way to begin our study of our own problems than to think of the great personalities who have lived before us. Some of them have achieved amazing success in the matter of meeting the problems that have confronted them in finding their life's work and getting it done. The best and noblest example of all in this regard is Jesus Christ our leader. Any conception of Christ that renders Him immune from problems in the performance of His task and in the accomplishment of His work is inadequate to inspire us with hope and courage. As we think of the life and work of Christ, we sometimes think of Him as being so much divine until there is left very little

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room in our thought for His humanity. Over-emphasis on the divinity of Christ to the exclusion of His humanity tends to create in us the habit of accounting for His triumph in the great moral struggle which He had upon the basis of his divine nature. This tends to leave out of consideration His humanity. And when we think of our own struggles in the light of such an emphasis we cannot escape the vast contrast between Christ's divinity and our humanity. And upon the basis of that contrast we are inclined to account for our failure more fully to measure up to the example set for us by Christ in His attitude toward his problems and in the victory He achieved over them. Let us take a look at some of the problems of Jesus and see how He met them.

I

There was, first of all, the problem of beginning. Christ had come into the world clothed in human flesh. He had grown up with a sense of his peculiar relation to his Father, and with a certain sense of His vocation. As the years passed and events transpired there was a sense of the difficulty involved in the task to which He was committed. While the work He was to do was greatly needed to be done, and in a real sense His peculiar work, we must not think of His entering a world where nothing had been done, where no attempt had been made looking toward the accomplishment of the very thing to which Jesus dedicated His life. Though crude and imperfect and inadequate, some-

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thing had been done. Some preparation had been made. And Jesus came in the fullness of time to take up His life's work and carry to completion the best and noblest that had already been initiated.

He identified Himself with the best that there was going at that time. He accepted baptism at the hand of John, both as a mark of His dedication to His task, and as countenancing the movement which John had initiated. This does not mean that He approved everything in the movement because it was far from being perfect. But it was the best He found going. And instead of repudiating it He took His stand with it. And He did this without sacrificing His ideals, or without compromising His holy purpose.

Another thing which indicates how seriously He took His task, and with what sacred and solemn significance He invested it, was the fact that He did not rush into it without prayerful deliberate consideration of all of its phases, all that it involved both as to purpose and plan. He took time to think through His task and to determine, not only what He was to do, but how He was to do it. This was the result of what is usually known as His wilderness experience.

II

Then there was the problem of inadequate assistance in carrying out His purpose. He selected the best men that He could find to associate him in the work. He spent much time with them in an effort to train them for their important part in the glor-

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ious task. His progress in accomplishing His purpose was influenced in a measure by the progress, in conception, understanding, and preparation, of those whom He called to be with Him in doing the work. This is always a problem. We may often see clearly what it is we are to do and the righteousness of it. At the same time we cannot very well get it done any more rapidly, any more adequately, than the efficiency of those working with us will allow. Often many of our best plans and noblest efforts almost suffer defeat because of the inadequacy of the co-operation we have in doing the things that ought to be done. Success in any department of our church activities depends very largely upon how well prepared the workers are to whom is committed the responsibility of carrying forward the work in those departments. But Christ was patient. He realized the embarrassments imposed by inadequate help. He took time as a partner in realizing the larger and more adequate equipment in those whom He called to be with Him in working out His life's purpose.

III

Again there was the problem created by power and popularity. As Christ increased in popularity and as there was a growing recognition of His power among the people new problems arose. Whoever has unusual power in any realm faces the temptation to misuse or abuse that power. And greater plexity of one's problems, as a rule, increases with

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the power greater the temptation. And the person's popularity. Christ saw this problem during His wilderness experience, and there and then committed Himself very definitely with regard thereto. For one thing He decided that He would not use His power selfishly. He would not use it primarily to advance His own personal interest. It was to Him a sacred trust, and He decided to use it in the interest of the people. Another thing He decided with regard to His power was that He would not make a spectacular display of it. That to Him would have been a vain and empty use of sacred power. He was not to be a circus. He was not to go about showing off. He would be conscious of His relationship to His Father, and conscious of His divine commission. And while there would be in Him no doubt or misgiving as to the power He possessed, as to His relation to God, He would not make a spectacular display of any of it. Then He decided that He would not use His power in questionable ways. He had set Himself to a noble purpose. He had committed Himself to a glorious task. He was conscious of a unique relationship to His Father and conscious of His possession of great powers. But He would not consent for a moment to use Himself nor His great power, His wonderful influence, in questionable ways. If the end He sought to accomplish was worthy to be accomplished, and worthy of the high trust with which He sought to invest it, it would require nothing less than the highest and noblest ways of accomplishing it.

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Other indications of how He faced the problem created by His power and popularity may be seen in His attitude in connection with many events during His association with His disciples. At one time He was offered a throne but He turned it down. This was not because He didn't desire a throne, but the throne He desired was in the hearts of the people, and not a throne to be held up and supported by the sword, which the people in their misguided enthusiasm offered Him. On the mountain of transfiguration, in the ecstasy of that hour, Peter made a suggestion which he thought would do befitting honor to Christ. But again Christ refused and would have Peter and the rest to understand that while such mountain top experiences would be necessary, their true value would be found in the preparation they afforded for continuing the work among humble helpless people in the valley. At other times Christ evidenced His recognition of His problem created by His power and popularity by His refusal to be drawn into debate on questions of politics and law by those who sought to embarrass Him. He avoided being allied with factions because He knew that factions could at best represent only aspects of truth. And it was His purpose to represent the whole truth. He avoided committing Himself to political alignments and questions of purely political significance. He dealt with a message that had an element about it that could not be comprehended nor interpreted by political factions or political incidents. His was a timeless message. He lived and

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taught in the realm of principle rather than in the realm of policies.

IV

One other problem must be mentioned before closing. He had to meet the problem of opposition. In a careful study of the movements and attitude of Jesus it is seen that He never deliberately invited opposition for the sake of it. Even though He knew that He would ultimately triumph over opposition that came to Him, He was, nevertheless, careful deliberately not to provoke it. In fact, He studiously avoided unnecessary opposition. That was done by His strict adherence to great fundamental principles which concerned all the people, rather than to policies which could interest only parties and factions. Another evidence of His desire to avoid unnecessary opposition was His moving from one place to another when good might be promoted by such a course.

Though Christ studiously avoided unnecessary opposition just as any wise, thoughtful, serious-minded leader should do, we are not to get the impression that it was Christ's inclination to run away from opposition when it came of its own accord to stand between Him and His duty. He bravely faced any kind of opposition whenever it lay between Him and the accomplishment of His task. He would go to Jerusalem when His friends advised another course. No amount of solicitude for His personal safety and comfort influenced His attitude when duty led Him to set His face toward Jerusalem. He

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would not sacrifice the Cause even for His own personal safety.

This brief study of some of the problems of Jesus and the manner in which He met them should be our inspiration and guide in meeting our problems. If we can carry the Christ spirit into all of our efforts at solving our problems, we will have better success in solving them. No matter what their character may be, no matter how stubborn their resistance, no matter with what delicacy they need to be treated, if we allow ourselves to be actuated and dominated by the Christ spirit and Christ attitude, we will find our problems giving away before us. They may not always yield as readily and as rapidly as we desire them, but ultimately they will be solved.

SOME PROBLEMS OF PAUL AND HOW HE MET THEM

BY J. ARTHUR HAMLETT

IN a previous address I spoke on Some Problems of Jesus and How He Met Them. The purpose was to indicate how, in our approach to problems which we face today, we might carry something of the spirit and attitude of Jesus, and employ something of his method in attempting to solve them. I found my audience sharing with me the inspiration that comes from the study of any phase of the life of Jesus, and especially the heroism, steadiness, and unfailing loyalty to high endeavor displayed in his conduct. But sometimes our ideal

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is so high until we excuse our failure in realizing our best on the basis of the contrast between what we call the divinity of Jesus and the humanity of man. We may not have quite that feeling in the study of Paul in connection with his problems for the reason that we are not so accustomed of emphasizing the divinity in Paul as we do in Christ.

Aside from Jesus, Paul is recognized by some as the most outstanding exponent of the Christ way and, perhaps, the most sublime missionary personality upon record. Any man who amounts to anything and who accomplishes anything worth while will meet with problems. And it is always interesting to study the methods by which a highly successful man has met and overcome his problems.

It might be well, first of all, to take a glance at Paul's equipment for his life's work. He had thorough training which is necessary for any one who is to do a great work. Men of ordinary ability and training are useful, of course. They can and do make contributions to Christian progress. I have no particular quarrel with those who are content with simply ordinary equipment. Only it must be understood that they can, as a rule, fill ordinary places and do ordinary things. The extraordinary places challenge extraordinary ability and training. And that is what Paul had.

Then Paul had a sense of God. He came to realize the supremacy of God in the world about him and in his own life. With that realization, he was ready to yield himself to God and commit himself to God's direction, and show obedience to the heavenly vision.

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No one can adequately function as a Christian worker without an abiding, trustful sense of God. And in the next place, Paul was so related to the world powers of his day that he was able to do a far greater work as a Christian missionary than otherwise he could have done. He was a Jew, born in a Jewish family, and reared in the Jewish faith. This was an advantage to him as he moved about from place to place in his missionary endeavors; because he had easy access to the Jewish Synagogues and Jewish assemblies where he could present his message of Jesus Christ. Paul was also a Roman citizen which entitled him to certain privileges of the Roman state. More than once did he find protection from Jewish persecution because of his Roman citizenship. In time of imminent peril to his life, he could appeal to the Roman officials who, under the law, were compelled to give him protection. Another element to be mentioned is the fact of Paul's Greek environment. He was born and reared in Tarsus, a Greek city of Asia Minor. Being familiar with the Greek language and culture, he was able to speak to the people without embarrassment. So it may be seen how he was related to the three great influences of his time, namely: Jewish religion, Roman politics, and Greek culture. All of these contributed immensley to the outstanding success he had as a missionary.

II

Notwithstanding Paul's equipment and the importance of the work to which he so earnestly dedi-

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cated his life, he was not immune from problems. Some of the problems he had to meet were created by ignorance just as many of the problems which we face today in our work result from ignorance. There were those who had misgivings about Paul. They misjudged his motives. They tried to discredit his sincerity. They did not know him. They were ignorant of the passion that moved him toward his goal. He had to contend with religious bigotry. Jewish narrowness was an obstacle in his way. His breadth of vision and liberal views often made for him opposition. Then there were frequent divisions in the missionary groups which he had formed. Mischievous bigots would create strife and confusion which required no intelligence to do. It is easy at times to foment strife and create divisions and factions, but it is not easy always to overcome them.

III

Then there were problems created by intelligence. Constantly new life was breaking forth. There were new revelations of truth being made. New angles of truth were yielding to keen discernment. New and better ways of doing things were constantly being suggested. All these created problems, because new life calls for new adjustments, calls for new standards. And as a rule, people are not easily carried away with new adjustments. It requires effort, something like labor and sacrifice to make new adjustments. And it is easier to drift along in the same old way than it is to live up to new and better standards. That may be why some

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people do not like light. That may account for the indifference and sometimes hostility to any kind of advancement. It is not so much fear that something will be lost as it is fear that something must be done in order to keep up and to keep pace with the advancement of the age. So Paul found what we find today—those who do not want progress because the demands of progress are too exacting. And whoever seeks to promote progress, especially in the church, will find all kinds of difficulties and problems.

IV

Strange to say that Paul had to meet some problems that were created by his success. This is one of the strange facts of life. People are urged to be their best and to prepare themselves for service. They are made to feel that failures are frowned upon. They are led to believe that the way to escape condemnation is to avoid making failures. At the same time, when they do succeed, they create new problems for themselves. Paul found that his success in the churches he had formed created problems of division within. Then there was desperate opposition without. And why? Simply because he would not fail. He was doing an important work. He put into that work his best. Success attended his labors and that made for him new problems. Had he been a failure at Phillippi, the officials and leaders of the community probably would have paid him no attention. But he was a success. His message impressed the people. Some of them believed on

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Jesus Christ and committed themselves to the Christ way of life. Then trouble arose for Paul. He was arrested, beaten and imprisoned. This was a part of the price he had to pay for being successful. In other communities and in other ways he had to meet and overcome problems that grew out of the success he had.

V

The problems of Paul have been mentioned, not to discourage, but to lead Christian workers to expect problems along their way. It is interesting and encouraging to note how Paul met his problems. His splendid equipment has already been mentioned. His sense of God gave him a certain confidence in the ultimate triumph of the cause to which he was giving his life. Paul had certain fundamental convictions which had great influence upon his conduct. Still, it may be said that he kept an open mind. There were certain things he contended for but was always ready to welcome new light that would indicate a better way. Paul had courage to follow up his convictions, but his courage was balanced by common sense. He could be courageous without being a crank. He could be bold without being reckless. His courage prompted him to speak when it was necessary, but the same courage prompted him to be silent when silence could better serve the cause.

The last thing I wish to say is that Paul was steadfast in his purpose, but his steadfastness was flavored with patience. Despite the misgivings about him, the impugning of his motives, the ques-

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tioning of his apostleship, he knew what had transpired in his life. He knew the urge that was pushing him on. He knew the voice that was constantly speaking to him, and he never wavered. The opposition was fierce at times, conflicts were bitter, he was often in perils of various kinds, but he never lost faith. He was steady and unswerving, and with it all he had patience. And near the close of his eventful career he could say, "I have fought a good fight, I have finished the course, I have kept the faith."

CHAPTER TWO

Our Problems in the Sunday, or Church School

THE PROBLEM OF NON-ATTENDANCE AT SUNDAY SCHOOL

R. H. BROWN.

THERE is no problem that so seriously affects the possibility of future developments of boys and girls as the non-attendance at Sunday School. There is no problem that should give mothers and fathers more concern and to which they should apply themselves more diligently than shaping the religious lives of their boys and girls.

A very great deal of attention is given in our public schools to the right educational development, but very little is said or done that would have a material bearing upon the spiritual or religious life. In most of our schools teachers are permitted to read Scriptural selections but are not allowed to comment upon any of the passages read.

Our children should not be allowed to grow up in the world with spiritual bodies dwarfed and twisted. To grow erect the tree must be shaped in its infancy. Childhood is the time to cut off all superfluous branches, rootlets and twigs, that these may not interfere with the expansion and unfoldment of the more necessary and worthwhile parts of the plant that come later on.

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It is the youth that must be placed in the moulder in order that his life may be formed and fashioned into the more generous and noble life we hope it will be.

It is an old saying, but just as true today as the day when it was first spoken: "Train up a child in the way it should go and when it is old it will not depart from it." There are those who ridicule this statement, who reason by deduction, who try to make one specific case apply in a general sense. The syllogism is faulty, the terms are inappropriate and do not apply.

We must awake to this undisputed fact that the way to secure the right response to our endeavors is to put a little more time upon the religious development of our boys and girls without slackening, in the least, upon the grip we have, and society has, in the educational affairs of those committed to our care.

An education without Christ amounts to little. I care not how many degrees he may be able to get; I care not how well read he is; I care not what standing he may have in society, politics, the world of affairs; I care not how much he has traveled, whether to lands near or regions remote. He may be able to count the stars upon his right hand, reason with exactness the appearance of comets, the location of planets and the right declension of stars, basing his calculations upon the movements of the sun; I care not how bright he is nor what his intelligence quotient may be, if he starts out in life to make it by himself, without Christ, he is a failure.

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It is up to us as parents to start them right, and if they are sidetracked later in life the fault cannot be laid at our doors.

Why is it that more of our young men and women do not attend Sunday School? Is the time of meeting a hindrance? It depends upon the location of the community in question what is the best time for meeting. In some communities I realize that Sunday morning is the best time. In other communities I realize that it would be better to use Sunday afternoon. Some of the older people say, "I would go to Sunday School but Sunday is a day of rest, you know. Then, too, I have spent my childhood going to Sunday School and I feel that now, since I am of age, I would be allowed to do as I please. I know the Bible pretty well (even though the dust has not been brushed from the family Bible in years)." Poor, inconsiderate, unfortunate parents; how long will you be guided blindly into devious ways over life's checkered highway? How long will you be led by irresponsible hands and follow motives insecure and unfounded? How long stand in the way of your own children and thereby exert an unconscious influence upon those about you?

Can the problem of non-attendance be checked up to indifference on the part of parents, their not being willing to co-operate with the superintendent and teachers in the fulfillment of God's design to make His church a refuge for the oppressed of all ages? The Divine injunction has rung throughout the ages and is ringing still: "Suffer little children

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to come unto me and forbid them not, for of such is the kingdom of Heaven."

Some parents do not send their big boys and girls to Sunday School, I suppose, because they had to go when they were young. Some fear contamination, overcrowding, irregular and incompetent teachers. Some parents claim a lack of adequate preparation on the part of teachers as a reason for not sending big boys and girls to Sunday School. If Sunday School workers are able to refute this argument they will be able to stop many leaks.

It is a fact that we must make the work of the Sunday School so inviting, so increasingly important, so immeasurably impressive that we will be able to interest those most qualified to impart the truths contained in God's work. If it is desirable for us to have the best teachers in our public schools, those who have spent years in preparation for the work, then it is doubly worthwhile to encourage preparation on the part of those who are going to instruct the spiritual and religious lives of our boys and girls.

To what extent does social standing interfere with attendance? Boys and girls who have not advanced materially beyond the adolescent period believe Sunday School attendance impairs that standing. They do not like the association of boys and girls who are tending upward, whose minds are set and whose eyes are fixed upon the never-changing goal. Herein lies a big job for those who are morally and spiritually inclined to develop the best

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in human nature. We must break down those false gods, those images of deities formed in immature minds of children of this age and which they worship with all their souls, mind, heart, body, strength. We must supplant them with the image of the true God, whom to know aright is life eternal.

For a few, legitimate home duties interfere with Sunday School attendance. We cannot afford, as parents interested in the welfare of the city, state and nation, to impose any duties that will be construed as having any bearing on seriously retarding the progress of the problem at issue. I realize the necessity of allotting home work to boys and girls of the "teen" age. Too often it is neglected to the detriment of those whose course we espouse.

On the part of some it may be said that Sunday labor or long hours of work through the week may be given as a reason for non-attendance. I think, however, that the percent of children kept away from Sunday School for these reasons is comparatively small. The occupations that militate against the problem of attendance are: Selling Sunday newspapers, restaurant work, telegraph operators, telephone operators and drug store work. I have read of a grandmother who, after working in a mill all week, got up at 4:30 on Sunday morning, did the housework, dressed the children and brought them to Sunday School. The problem of attendance would not be nearly so difficult if we had more mothers and grandmothers like this one.

I think that we will all admit that the automobile

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is the most handy and useful form of passenger and freight transportation we have. It supplies many a human want. Scientific investigation of motor conveniences will continue until it has reached approximate perfection. Millions of dollars are spent annually upon this form of transportation alone. The American people are becoming motor crazy. When will this thing stop? Competition is going on at an amazing rate. Each is trying to outdo the other. The years that are to come will be significant for the unparalleled achievement in the automobile world. However, the virtues of the motor car are offset tremendously by the dangers that travel in its wake.

Not only are many of our young people subject to automobile delusions and fits of automobile epileptic derangements of such a serious character as to interfere perceptibly with their religious life, but Sunday School attendance feels the sting.

Many of our large universities and colleges realize that the automobile interferes with the character of school work and, therefore, passed laws looking to their regulations. If educators the country over find it difficult to combat the inroads made in that field by the automobile industry, Sunday School workers are not immune to its devastating influences.

The problem of Sunday School attendance in many instances can be checked up to failure of Sunday School teachers to visit the homes. Personal contact has much to do with regularity at the ses-

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sions. Many Sunday Scholols have cards which they use to check up on homes where attendance has fallen off. Letters are written to those homes urging parents to send their children to Sunday School. In other instances Sunday School missionaries are sent with the hope that this method will be successful. But there is no method so applicable and worthwhile as a visit by the teacher of the Sunday School class. The visit by the superintendent sometimes accomplishes the purpose, but even that is not so efficacious nor far-reaching as a visit by the teacher.

In many localities the lack of proper clothing has much to do with attendance. Many parents do not want their children to be associated with a class when economic conditions are not favorable. We must all recognize the inadequacy of wages in many situations with its resultant courses of "hard times" and improper and insufficient funds for proper distribution among members of the family. However, in a large majority of cases, lack of attendance is not directly traceable to this cause. That this is a factor, however, cannot be denied.

I will admit that children like to have pennies to put in the collection. All of us like to have. It is embarrassing not to have. There are a few parents who feel keenly their inability to provide their children with pennies and rather than have them undergo the slightest embarrassment keep them at home. This ought not to be. There are those of us who stay at home from church service because we cannot put something into the collection. If it is economically impossible to put in the collection, we

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ought not to impair the good which we can do by staying at home. A person's presence sometimes is worth more than money. Herein lies the fine distinction between God and man. While man judges the importance, standing and serviceability by what the pocketbook contains, God looks at the soul. The difference between the two is great. The human equation resolves itself into nothing compared with the greatness and profundity of God.

It is a fact that home control has a great bearing upon attendance. There are those parents who have lost control, if they ever had it, of their children. It is a sad day for that boy upon whom father has lost his grip. It is a sad day for that girl upon whom mother has no influence. Life's highway is strewn with dead and dying who have been led in misdirected paths. These children must be saved. They must be quickened and guided into channels of right thinking and doing. Herein lies the parent's job, the biggest job of all. The secret of the whole matter lies here. The success of the Sunday School as well as the public school is determined largely by the activity of parents in this direction. That Sunday School is fortunate that is able to secure the attendance of boys and girls regardless of the attitude of the parents. In cases where a sufficient amount of enthusiasm is worked up it is possible to secure good results even though home conditions are not in accord. Among the factors that contribute most largely to non-attendance are: Sunday pool rooms, Sunday theaters, Sunday picture

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shows, Sunday baseball, trolley rides, outings and summer resorts, loafing, funerals, parades, clubs, fishing, hunting, boarding house conditions, big boy problems, pretended illness, lack of spirituality in the church, Sunday School tramps, intensity of modern life, disinclination of boys and girls of the teen age to go to Sunday School.

The work of the Sunday School ought to be made more intensive and specific. This suggestion, if followed, will multiply immeasurably the attendance.

Then, too, the Sunday School room should be more attractive. It is not necessary to wait until children's day to bring flowers into the church. Children like flowers, grown people too. They have a tendency to dispel the gloom when all else fails. One of the marks of a successful public school teacher is her ability to make her room attractive. There is nothing so discouraging and that has a greater tendency to make a supervisor or superintendent feel uncomfortable and ill at ease as a dull, cheerless and unsightly room. It makes cold chills run over one. If it is desirable and worthwhile to encourage and cultivate this characteristic on the part of public school teachers, surely it would not be amiss in the Sunday School. The same children who make up our public schools are regular attendants at Sunday School.

The Sunday School is a vital part of the church. It is one of the most important creatures of the church. It is the most worthwhile limb that shoots off from that religious trunk. Its growth and de-

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velopment depend upon the kind and character of food eaten by the tree. If the church is dead, there is no life in the Sunday School. Wherever you find a church that is alive and active, that is accomplishing much, that is a valuable asset in the religious life of the community you will find a Sunday School that is doing much for the boys and girls of the community. I say, tone up the life of the church if you would solve the problem of Sunday School attendance.

There are those parents who think they know enough about the Bible and are not willing to spend an hour on the Sabbath learning God's word. There is no finer, better way to encourage attendance than by parents taking children by the hand and leading them to the House of God.

Before a teacher is appointed in our public schools, he must satisfy authorities that he is prepared to teach. Long years of preparation are necessary to convince one of his ability to teach. Most large cities require from twenty to thirty hours in the subject of education alone. In these modern times we would consider it an imposition upon the children to put over them someone who has not spent enough time in preparation. The time used to be when very little judgement was exercised in the selection of teachers. Some localities have advanced little beyond the prevailing custom of a century ago. If it is expedient to demand that teachers in our public schools prepare themselves for the specific thing they wish to teach, it is equally important

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that Sunday School teachers prepare themselves. The regular teachers' meetings held each week is the place for the teacher to put himself in condition to meet his class on Sunday.

There is no better way to increase the morale of the Sunday School and there is no better place to discuss plans looking to solving the problem of attendance than in the teachers' meeting.

A president of a county Sunday School association said: "Boys and girls of the teen age go where they can get what they want. If they are not in the Sunday School it is because the school has nothing to give them." An Illinois pastor said: "A notion of the boys and girls themselves that they do not want to go to Sunday School any longer is after all a most serious reason for non-attendance in the teens. The factor most serious in our city is lack of schools making adequate provision in sympathetic leadership."

The church should concern itself more with setting up a school that will be efficient according to present day educational standards. We have paid, relatively, too much attention to getting people to come to church and too little to making it worthwhile. We must change the church system and make this work the main thing, give it the right of way, give it money, more time, professionally trained teachers, textbooks that rank with day school books and buildings equipped for educational work.

The church today faces a tremendous task. How

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shall we meet the problems that confront us? What shall be the position that we take as regards the civic and religious salvation of the boys and girls whose destinies we control? There is no shrinking back from our obligations. We must face these duties with a determined purpose, with lines drawn, with hearts tuned up to the music emanating from these youthful souls, with confidence in our ability to assuage the rising tide of frivolity and indifference among the boys and girls, and with a firm belief in God to save them from the snares and pitfalls that lurk in the way.

Changes of conditions make the duties of the Sunday School teachers much greater than they used to be. Life in our cities and towns is much more intricate and complex than formally. Places of amusement and entertainment for children and grownups are on every street corner. They are filled with unspeakable illusions and attractions that debauch, tear down and destroy. Unconsciously and irrevocably parents consent to visits to these places, not knowing of the dangers that await the children there.

Whose task is it to check these youngsters in their downward trend? The home, the church, the school and the Sunday School. We must rise to the task and meet it with all the force we have. We must divest ourselves of all seeming carelessness and resolve to do our part in the salvation of these boys and girls, and God is with us if we faint not.

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THE PROBLEM OF ATTENDANCE
IN THE SUNDAY SCHOOL

P. A. BRYSON.

GETTING the crowd is always a problem with some Sunday Schools. The Sunday School is a vital part of the department of religious education of the church, and naturally enough the "getting of the crowd" is a common problem to all functioning parts of the church.

We hear much of the often repeated statement, "get a program," "put the program over," and following along in this well beaten path we would say that there must be a general program with an intelligent objective for the Sunday School. A flexible method of application must be followed, for the assurance of results. A growing intelligence will not be limited to any hard and fast rule. In many local communities where there are churches and Sunday Schools, this problem of attendance could arise from a different cause, at least there can be varied symptoms. The problem in one school for instance arises out of a leadership lacking in depth of moral and religious background. In another case where the problem arises, it is a Sunday School with an above average in general education, ethics and industry, but the problem lies in that the general program is not of sufficient merit to commend itself. Another Sunday School troubled with the problem of attendance is favored with the gift of responsiveness and "white unto harvest" with energy and en-

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thusiasm for most any sort of program, but the faculty which constitutes the leadership, lacks in proper spirit of harmony and co-operation.

There is such a thing as a problem in a problem in finding a general solution to this question of static attendance. So it seems to me that the first question in this problem of attendance is one of *attention*. In this there can be two kinds; one is passive and the other is active. Both kinds are to be found in the fellowship as regards its attitude toward the leadership. The task of the leadership is then to waken an attention in the fellowship that will be active only. For instance, Bishop Lane says the only way for a young preacher to get attention is to impress the people three ways: That he is a *good* man; a man of *ability*, and a man who cares for the people. This is only one of the many ways of saying that leadership must, if it would hold attention, get confidence, and confidence must grow. All of the material must be used, first, individually; second, in groups; and third, in a well-organized mass formation.

Personal Work

This matter of personal work is as old as man's religion, and man's religion is as old as man. The very fact of the age of the method of personal work argues in favor of the merit of the method. Jesus the revealer of God used this method to great effect with his disciples. They were sent out by twos and when they returned from the given task they reported flattering results; said they: "Master, even

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the demons submit to us when we utter your name" (Luke 10:17). It is said of Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago, and an outstanding church with an outstanding preacher and pastor, that he never conducts a revival in his church, that is, in the sense of revivals as set periods for religious awakenings, conducted by "preaching and singing specialists." Instead he follows somewhat the rule of laying this responsibility upon each individual new member. This method not only "gets the crowd," but "saves the crowd."

Strike the Social Note

Too much work makes Jack a dull boy. This is another one of the old proverbs, used often to make clearer a given message. The Sunday Schools must "take out" sometimes; ring the bells for recess, the play period. In such periods the program of play must be diversified. In the language of the movies, they call it "changing pictures." So at recess time, there can be class outings, school picnics, open house, stunt night, get-acquainted night.

I think the Sunday Schools should encourage athletics among the boys and girls if for no other reason than for the selfishness of improving Sunday School. Even with selfishness in the background, some lasting good always emanates. Baseball, basket ball, boy scout teams, camp fire girls, clubs and outings all have their appeal to the old and young.

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Finally: Teach Religion

Hardly before in the history of mankind was there ever such a growing interest in religion as now. It is an age of transition of emphasis in religious thought. Wherever two or three gather together religion becomes the popular subject for discussion. Youth is asking questions and rightly. This is a sign of growth. There will not be a very serious problem on the question of attendance if the leadership will take into account the one thing that the student is interested in—religion.

Present Jesus, the Christ of God, in the simple language of the common people as the one and only Saviour of mankind, the revealer of God. The physician for all human ills. The giver of life, the sustainer of health, the abundant life. Teach the Bible. The schools which carry the largest crowds are the ones in which the religion of Jesus is unfolded as expressed in the "holy books." This is the one thing needful. Choose this better part and interest in attendance will be quickened.

PROBLEM OF ATTENDANCE IN THE SUNDAY SCHOOL

J. E. TOOMER.

THERE are many problems confronting the Christian church today, and problems that demand serious consideration, but I am of the opinion that there is no problem that demands more consideration than that of the Sunday School. And

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when we speak of the Sunday School problem we mean bringing the Sunday School up to that point where it is counted on the positive side of church life.

The Sunday School is to be no longer a negative factor in church life, but is to occupy a preeminent place as a character-forming institution. For the age in which we live is slowly coming to recognize the supreme place of character and the regnancy of righteousness.

There was a time when home and school taught religion and the Sunday School felt that it could merely play at teaching, and give a few people unprepared for the task, a chance to experiment, or preach their opinions to the little children coming to them for enlightenment, but because of the changes that have taken place the church must assume the whole responsibility for religious teaching in a manner that will equal the education of the youth in a peculiar way. And in order to do this the Sunday School must be made efficient as the day school.

What is needed is the development of a National System of Religious Education. The Sunday School must take a new place in church life. If I consider rightly the churches have not led in the recognition of the educational and religious importance of the Sunday School. If they had done this we are sure the provision which was made for the Sunday School in the past would have kept pace with the increased facilities for general church work.

It is safe to say that the most serious obstacle to

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the advancement of the Sunday School has been the attitude of the church toward children.

In recounting some of the problems that confront the Sunday School we may consider the problem of situation. The work has been carried on in buildings designed for general church worship, all classes being heard in a room where the children are situated not more than four or five feet apart. And in these makeshift quarters the child has had to adapt himself as best he could.

It appears to me that this kind of situation does not serve to build up in the life of the child an appreciation for the thing that he should love much.

There is a duty enjoined upon the church first of all to make adequate provision so that the Sunday School may be able to render the best possible service. And to do this the Sunday School ought to be given a place in the budget or the larger program of the church. In other words, there must be a financial program made for the Sunday School just as there is for the church.

Next there is the problem of efficient leadership. And I am sure you will agree with me in saying if there is any one thing that is greatly needed it is efficient leadership. Leaders who are mentally and spiritually prepared and who possess a willingness to serve—not only to serve but to keep informed themselves as to the work they are endeavoring to do. And if such leadership is not available it is the task of the church to develop a body of professionally trained religious workers who will give

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scientific leadership to the religious work of the Sunday School.

W. C. Bower makes a statement in "The Educational Task of the Local Church" which I think deserves consideration. He says, "The Church must assume the responsibility of providing an adequate program of religious education that will put God into the consciousness of American society, that will develop the religious aspect of the child's complete personality and that will ensure its own perpetuation and direction as an institution."

We have spoken of the place of the Sunday School, the efficiency of its leaders and the responsibility of the church; now the problem of attendance is to be considered. There can be no Sunday School without scholars. The problem of securing and holding scholars is an all important phase of Sunday School activity and one which the Sunday School itself is wholly responsible for.

There has been a prevalent idea in the mind of church people that the Sunday School was only for children, but this is not true. The Sunday School is the place for all people, young and old. There should never be a time in the life of any one in which the Sunday School has not a place in which he or she can serve or be served. So the idea is how may we get young and old in the Sunday School?

There are many suggestions given, but the suggestions and plan given by Frederick Cope may be worth considering.

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1. Let those who are seeking pupils know his or her field and work in the area allotted to them well.

2. In this field they should KNOW THE PEOPLE by personal contact. Those who are members of their particular church and those who are not members. A special day should be set aside in which a thorough canvass of the district may be made, and this should be done carefully, painstakingly and thoroughly. In this canvass the names of all therein, together with the facts as to the ages, sex and Sunday School affiliation of the children, should be taken and used to form a directory for the Sunday School.

3. The Sunday School should not be satisfied with the information obtained by the canvass, but the field should be cultivated and divided up so each portion may be under the care of some person who will be on the alert for new families who may move in his district and who will co-operate with teachers and others in the care for the sick and needy in that district. Pupils who are not enrolled should be invited personally to attend the Sunday School, and there are several ways in which this may be done. The most effective ways are through personal letters and printed matter, and invitations through the scholars. Sunday School scholars make the most effective agents in that they can influence those in the home, and those with whom they come in contact daily at school and at play.

4. In order that the efforts in this respect

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should be successful they should be followed up. In the words of the late Epworth secretary, we must "Keep everlastingly at it." If one invitation fails, try another. Keep on reaching every one until everybody in the district has responded.

The Sunday School should be made an ideal place for young and old to attend, attractive to the senses, and appealing to the most fastidious. The school spirit should be cultivated, the work presented, and the atmosphere of the school so wholesome and genuine that the students will be proud to belong to the school.

Efficiency should be the motto, and efficient church work demands trained leadership.

We are earnestly praying when a program of this sort will be put on in every Sunday School, and when the learned men and women and leading educators of our race will cease to think it beneath their dignity to be a part of the Sunday School, but will awaken to the serious needs of the church as an institution that teaches, and give their time and best thought to the improvement of the Sunday School as a religious force in the community.

THE PROBLEM OF EFFICIENT WORKERS

N. T. WALKER.

THERE is one great need that the church faces, and that is efficient leadership of workers. One of our grave mistakes is that we have been operating with a class of teachers that have not been prepared, sometimes because of

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indolence on the part of the teacher who seems to be intellectually fit (those who have been coerced into service), and some that have been morally unprepared for the great responsibility that rests upon them and the church. It is my duty to clarify or to remove some of these problems that have handicapped us on our journey in carrying the Sunday School to the heights.

1. How to Secure Efficient Workers.

Jesus gave us the method, and it will solve the problem. He used the method in securing workers, and taught them how it should be perpetuated. Thousands of churches have used the method and where it has been honestly and persistently tried, it has gloriously succeeded. Churches that have neglected this method are having trouble in securing workers, and even greater trouble, difficulty in securing their loyalty, fidelity and devotion.

Here is the method the Master used. "And Jesus went about the cities and villages teaching in the synagogues and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness. But when He saw the multitude He was moved with compassion for them, because they were distressed and scattered as sheep, not having a shepherd. Then said He unto His disciples, the harvest is truly plenteous but the labourers are few. Pray ye the Lord of the harvest that He send labourers into His harvest" (Matt. 9:35-38).

A study of these incidents will reveal these facts.

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2. The Problem of Efficient Workers.

He Himself knew the actual needs from personal observation and experiences. In our language, we would say that He made a personal survey of that section of the country. He knew the facts. He was moved with compassion; in other words, HE CARED. And then He presented the needs to His disciples in terms they could understand. And then He set the disciples to do something. He did not try to do everything alone. He sought others to help Him. He asked them to pray to the Lord of the harvest to send forth labourers into His harvest. They were to pray for more workers. God sent helpers. He then took time to train His helpers. He spent hours, weeks, and even years in training a little group of leaders.

As applied to the local Sunday School, the method of procedure would be this: Know the needs of the community by personal visitation and service, and meet that situation. Present that need to the Christians in the church in definite terms that they can understand. Enlist the Christians in definite, intercessory prayers to the Lord of Harvest to send labourers into His harvest. The Lord will send them, but we must train them.

Wherever this method is used, the workers are found, and such workers that do not need to be coaxed, petted or catered to in order to keep them half-way faithful, for their call is from above, and their task is given from the Father above.

A careful survey of any community will reveal

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that there are many places of iniquity and vice and evil, and a tremendous need of Jesus Christ. Anyone who visits or works for the uplifting of others will certainly be moved with compassion and long for more workers and more power to help and to serve. This is true whether applied to the city or the country.

Let us apply Jesus' method and eliminate the inefficient workers.

THE PROBLEM OF EFFICIENT WORKERS

OTIS S. JACKSON.

THERE can be no schools until there are pupils, and schools are efficient in proportion to the degree in which they reach the school age population of the community with materials and programs suited to their needs.

Church schools that do not reach the children and young people of the community are falling short in their fundamental responsibility. The continuing decreases in enrollment of our church schools are a serious challenge of their efficiency. These denominational losses are made up of losses in individual schools, and it is these schools especially which should make a heroic effort to stem the tide of defeat and to advance the line in their particular part of the sector.

There is no greater need in the average school than that of modernizing its organization, materials

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and program. This is much needed in all the schools in our district and it will indeed call for a drastic change in the policy of our local churches.

Proper time and sufficient funds are not allotted to carry on this all important program and until our churches wake up to the needs of "flaming youth" the problem of efficient workers will always stare us in the face.

In planning our local budget we must make reservation for stimulating Christian education. The most effective way to improve the efficiency of any educational system is to increase the ability and skill of its teachers and administrators.

The ambition to improve is one of the most vital tests of a person's real fitness for his or her work. Effective training is now within reach of every officer and teacher in the local training classes and standard training schools. But why should any person sacrifice two or three hours a night for eighteen or twenty weeks preparing one's self for this great undertaking of training youth without compensation? Our churches must and they will awake to the fact that it is better to pay a small fee for prepared teachers than to accept unprepared volunteers. Now in some cases of volunteer workers you will find them suited for the task, such as college graduates or public school teachers, but in most cases the volunteer teacher reminds me of the Russian with a large grizzly bear he took around with him at all times. Sometimes the Russian could make a living by having the bear to dance and do

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other stunts. Remember above all things the bear loved his master. One day his master was lying under a tree asleep while his pet bear was on guard. A small honey bee came along and lit upon the man's face; the bear, perfectly in earnest, smashed the bee on his master's face, but also crushed out the man's brains.

The problem now is to get trained teachers and if we can not get them, let the church make and pay them. We understand there are two kinds of Sunday School officials. (1) The administrative officials: Secretary, treasurer, custodian, and committee of members to visit the homes of delinquent scholars. (2) Departmental officials, superintendent teachers, and substitute teachers.

If possible, the secretary should be a girl with office experience, such as a clerk or stenographer, that will be a credit to the school. The custodian may be a boy or a girl who will take an interest in looking after the school property. The visiting committee can be boys or girls who have been aroused by the personality of the teacher.

The personality and spirit of the teacher counts as much as does the instruction. A man or woman of great learning may be a poorer teacher than one who does not know half as much. Every student will recall instances in his own school life where great scholars have been poor teachers and men of commonplace scholarship have been great teachers. Instruction will fall on deaf ears, it will be seeds in

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poor soil, if the teacher's spirit does not accomplish something in the spirit of the pupil.

The old saying that religion must be caught and not taught is as far from the truth as the newer saying that religion must be taught and not caught. The true saying is that religion must be so taught that it will be caught. In this process both the instructor and spirit of the teacher are essential factors. In addition to this, we have what is deeper and more important, the old recourse to prayer, which will appeal to the teacher seeking spiritual preparation. This will help to quicken the teacher's faith into confident expectation. There is no element in prayer more needed by the teacher than intelligent confident expectation. A sense of the greatness of God's power will do much to develop this attitude; then, the prayer of expectation will become an entry way through which the power of God comes into his soul. He can not teach effectively who does not pray regularly and earnestly and expectantly.

THE PROBLEM OF EFFICIENT WORKERS

H. W. EVANS

THERE is no question about the church experiencing a problem in getting efficient workers for the Sunday School, as well as other church activities. The problem is caused by something which must be discovered and evaluated, and until we have made our discovery, it will be difficult to determine how this problem may be solved.

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The problem takes on many forms, such as, not having workers enough; having some workers who are not quite prepared for the work they are asked to do; there is also the problem of substituting the inefficient for more efficient workers. First of all the Sunday School has not been able to attract a sufficient number of workers to man the task which is to be performed.

The question arises: "How do we happen to have more inefficient workers than efficient ones?" Ordinarily, there are more inefficient workers than efficient, and strangely the inefficient appear to be more willing than the efficient ones. That may be explained in part by this fact: The efficient worker realizes the gravity of the obligation, and is reluctant to assume an obligation for which he fears he has not sufficient training or time; whereas, the inefficient worker with not quite so great appreciation for these things, hastens to accept a work for which he is not capable, and for which he does not know his own incapacity.

The failure to get the right kind of workers, and the supply of inefficient workers is only a part of the problem. There is a growing condition in church activities which must be checked if the usefulness of the church is to increase and its attractiveness enhanced. Too often, those in charge of recruits crush out the individuality of the workers and monopolize everything, which is an interference with the rights of workers and an intimidation to people of courage and thought. Those who are

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trained for service, and consecrated and have individuality are too often sacrificed in favor of those who are less capable of performing the tasks required.

There must be an intelligent and an insistent presentation of the cause of the Sunday School, which, in itself, will add to the attraction of Sunday School work. Then, there are other methods by which we might increase its attractiveness. Competent people are not very often found to be idle, and so must be sought and urged to enter upon the work which you have for them to do. Whenever that is not done, you fail to get their service.

There also devolves upon the recruits the duty of assuring the workers of their co-operation and encouragement in the prosecution of the task in hand, and the permission to put into the task their individuality. One of the ills of Christian work today is that there is effort to make workers too subservient and subject them to the whims of those who are either less competent or not more competent than the worker.

We all recognize the problem of efficient workers, but would probably like to hear a suggestion for the remedy. First: It is our duty to institute an orderly procedure. To do this, we must first have a definite purpose, define in our own minds what we are trying to do; find out if that thing which we are trying to do is big enough to command ours and others' support. Second: Study how to meet that condition; find more than one angle of approach;

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clearly define to ourselves the path leading up to this purpose. Train ourselves and those working with us to do that thing, to do it in the easiest possible way. When these things have been done, we are prepared for orderly procedure.

The next step, to my way of thinking, is to find proper leadership. Continue to look until that leadership is found. Go to the trouble to interest that leadership and sell the idea to that leadership which you, yourself, possess, then make their work pleasant. Give them what information you possess and help them to do in the way they think best whatever they can do better than yourself; then, help them to find and train further recruits, and in that way the leadership will become inspired and encouraged for larger tasks.

With a program like this, the third thing may be well done, that is, to make the work in itself attractive. You can accomplish this by keeping sweet yourself in all your relationships with the worker, realizing and respecting the rights of the worker, and in every case promoting the meritorious.

I venture to say one of our largest handicaps has been in a lack of appreciation for the good workers which we already have, and failing to give them the assurance that they will not be interfered with in time, and help in putting over their program. If the worker has a program, help him put it over, and he will in turn be an inspiration for other workers. Any Christian worker knows that it will not be bright all the time, for one writer has said:

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Once in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while 'mid clouds of doubt
Hope's brightest stars come peeping through.
Our paths lead down by the meadows fair
Where the sweetest blossoms nod and smile,
And we lay aside our cross of care
Once in a while.

THE EFFICIENT SUNDAY SCHOOL TEACHER

J. A. HUNTER

THERE was a time when it could properly be said,

In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier,
Represented by his wife.

That day has passed. Men are in the church and men are in the Sunday School. The Sunday School has a service to render to all ages. Since its purpose is the training and development of lives to the fulness of Christian character and to the efficiency of Christian service, it must continue to train those lives until they have reached that fulness and efficiency. Its most important work doubtless will be with children, since, if the training is not given them, it will never be given at all.

The primary need of the Sunday School is efficient teachers, and I have been asked to define the efficient Sunday School teacher. (1) There is need

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of a clear conception of the things which the teacher must teach. Of course there is a vast difference in the teaching of men and that of children. Nothing could be more absurd than to think that self-respecting men will stand up in the Sunday School and heartily join in singing "I'm a Little Dewdrop." The efficient teacher is to provide religious education adapted to men, and the efficient child-teacher must do the same for the children. The teacher must meet the real needs of those whom he teaches. There are three ways in which the efficient teacher may prove equal to the task. (a) By providing suitable courses of study and by arranging all the curricula with the full life of the student in mind. (b) By training for service and activity. (c) By providing suitable forms of activity and kinds of social and religious work for the student. We have no right to expect men to do things for the Kingdom if we are not showing them how these things are to be done. The Sunday School needs workers increasingly efficient. The age will continue to make greater demands on this institution. The man who is alive is never too old to grow, therefore, the efficient teacher must be equal to the task of seeing that in the child and in the man these needs are carefully, prayerfully and properly met.

The men and children in the church are those who want to know. The appetite for development needs only to be awakened. Therefore the efficient teacher is able to bring out his finer qualities and

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awaken the student to the great task as is viewed by the church. Now what is efficiency? It is the ability to mass one's personality at any given time or place. It is skill in quick mobilization of one's resources. It is knowing how to apply the theory to the practice. It is the trick of turning defeat into experience and using it to achieve success. It is self-reliance clothed with modesty. It is persistence plus politeness. It is the hand of steel in the velvet glove. It is the sacrificing of general feelings to the will to win. It is the measure of a man, the real size of his soul. It is the sum total of all that is in a man. Self-mastery, concentration, vision, and common sense, these make the efficient teacher, and God grant that soon we may find our Sunday School filled with efficient teachers.

THE PROBLEM OF SUITABLE BUILDINGS AND EQUIPMENT FOR SUNDAY SCHOOL PURPOSES

E. L. HOLLIS

SUITABLE Building and Equipment for Sunday School Purposes is a problem that most of our churches have to face. It is a serious problem, because it is in the Sunday School that our young people receive most of their religious training. If we are to hold the attention of these young people their surroundings must be taken into consideration. Young people, especially children, love beautiful things, clean, neat things, good things. Our

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church buildings, then, must be neat, clean, attractive and located, as far as possible, in beautiful surroundings. The location of the church has a lot to do with whether or not the child will love to go to Sunday School. In purchasing a lot for a church, or in purchasing a church already built, we should not buy it just because we need a church and because it is cheap, but ask the question, Is this a suitable place for a church building? Is the atmosphere such that it will afford attraction? If the place is run down, can it be made neat, clean, beautiful? If not, is it worthwhile for us to buy the place, or shall we wait for a better opportunity?

After considering the surroundings of the church and the other things mentioned, give special attention to the equipment of the church. I think all churches should be equipped with playgrounds for various purposes where all classes of the church's people may work by playing. This suggestion may be somewhat provocative of discussion or argument, as we find many people who are prejudiced against such a procedure. However, a trial will convince even the most critical among us that it will bring good results, financially and spiritually. Young people, especially children, will go where the most interest is manifested or created. At school they have playgrounds. The parks have playgrounds. When they go to Sunday School they wonder why they see no where to play there. Nothing to do but sit up and look quiet and pretend to pay attention to something they cannot understand. Next

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week when someone makes a suggestion that all the children meet at the school and have a fine time on the playground, all the Sunday School goers are attracted there. Now if the Sunday School had a playground, made plans to interest the children during the week, on Sunday they would be glad to come to Sunday School and sit with patience and learn something about Jesus. Then on the playground at the church they would be surrounded by wholesome influences, whereas at the school or park playgrounds they are liable to come into contact with all kinds of influences.

Our churches, where possible, should also be equipped with shower baths or good substitutes, with supervisors who can teach practical lessons of health and sanitation. There should be a reading room where the leaders, brotherhoods, and seniors may read the latest tracts and magazines that pertain to various phases of life. This reading room may be used as a class room for the brotherhood classes. Then there should be separate class rooms for the Sunday School so that the different classes may not be disturbed, and so that the best results may be gotten from the lessons. Especially do the smaller children need separate class rooms.

These rooms should be equipped with interesting and inspiring pictures. A blackboard for the use of the teacher may also be placed in the room. Pictures of our churchmen and women who are outstanding in character and worth may also be placed in the different rooms.

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The seating of the Sunday School rooms is quite a problem because pupils are of various sizes. I would advise movable and adjustable seats.

There is a need of a larger number of textbooks and outlined courses of study for all classes in Sunday Schools. Then there must be those who are prepared to teach the subject matter in such a way that it will be interesting, inspiring and worthwhile.

With these suggestions, I am of the opinion that the problem of Suitable Buildings and Equipment for Sunday School Purposes may be solved and all concerned may profit thereby.

PROBLEM OF SUITABLE BUILDINGS AND EQUIPMENT IN SUNDAY SCHOOL OR CHURCH SCHOOL WORK

B. J. SMITH

“CHRISTIANITY,” says E. S. Evenden, “is a group of ideals which have stood all tests as to the reality and permanence of their worth. The goal of Christianity remains the same even though the methods of work and means employed to attain that goal have undergone marked changes.” (Indiana Survey, page 93.) Our problem of suitable building and equipment in church school work grows out of the fact that methods of work and means employed to attain the goal of Christianity have undergone marked changes. These changes have come in spite of the fact that we do not have physical equipment to meet them. The

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very times in which we live have forced them upon us.

The Sunday School itself was forced upon the church. Robert Raikes, an English manufacturer and merchant, was bitterly opposed in his efforts to establish the Sunday School. A member of the Church of England in a time when the state had not yet taken responsibility for general education, Raikes was impressed with the ignorance and the vice of the poor in Gloucester, England. They were illiterate, profane, dirty, ragged, ill-mannered, immoral. There were no free schools. Tuition was too expensive for the poor. Raikes said they must be taught—taught religion and the rudiments of education. He hired teachers, and paid them a shilling or so a day from his own pocket. He secured the use of a part of the church for his classes, which met on Sunday for several hours. The children were taught personal cleanliness, good manners, reading, writing, numbers, and religion.

At first many of the churches were opposed to this profanation of the Lord's Day and of the church with the teaching of the children. The Archbishop of Canterbury thundered against this new movement. Many of the churches closed their doors to it. But the movement had life, so it grew in spite of opposition; first despised, then tolerated, and at last adopted by the church which had not the vision to inaugurate the movement itself. The church was a place for worship, for prayer, for preaching. Later, however, the Sunday School became a recog-

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nized part of the church's legitimate enterprise. If the church excludes from its functions the teaching of religion; so far as concerning the Church School there is no problem of equipment.

Recently the Sunday School has expanded in its scope and purpose to minister to people of all ages and in its objectives include evangelism, biblical instruction, instruction in missions, training in worship, in social service, in benevolent giving, in the duties of church membership, and leadership within the church and habits of right conduct. This new and enlarged program necessitates buildings and equipment suitable for intensive teaching of carefully graded lessons. It is, therefore, not surprising that thousands of schools are still relatively untouched by the newer developments. This untouched majority, however, is by far too large. The seriousness of the present situation may be seen in the result of a survey of the four larger C. M. E. churches in Chicago.

In matter of location, sizes and form of gross structure and auditorium, all four made creditable scores, but when we come to the church school equipment the scores are surprisingly low, almost unbelievable.

Religious School Rooms

	Mt. Carmel	St. Paul	Carter T.	Park A.	Allotted Score
A. Location and Connection	01	01	01	02	15
B. Assembly room.....	37	26	27	37	60
C. Class rooms	21	12	15	15	90

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	Mt. Carmel	St. Paul	Carter T.	Park A.	Allotted Score
D. Cloak room and wardrobes	0	0	0	0	15
E. Supt. office	0	0	0	0	10
F. Supply rooms.....	0	0	0	0	10
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Totals	59	49	43	44	200

Community Service Rooms

A. Rooms for gen- eral use.....	15	06	15	23	60
B. Rooms for social use	0	0	0	0	70
C. Recreation and Athletic	0	0	0	0	60
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Totals	15	06	15	23	190

Out of a possible score of two hundred, Mt. Carmel made 59; St. Paul, 49; Carter Temple, 43; and Park Avenue, 44. This average for the four is less than one-fourth per cent efficient. Two of these churches were constructed very recently. But very little consideration was given to the matter of the church school space and equipment.

Two of these churches report a Sunday School enrollment above two hundred and the other two report enrollments around one hundred each. For the most part all of these pupils are huddled into two rooms for class work. In some cases there is a possibility of a third room to take care of a small number. In three cases the exposure for light is very poor. In fact, there is very little about the

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building to suggest teaching children to live the Christian life.

Not only are the churches, for the most part, constructed for adults with special emphasis upon the auditorium, but also almost all the equipment about the buildings is for adult use. The pews, stairways, chairs, blackboards, and bulletin board are in most cases arranged for adults. Quite often there is a distinct lack of charts, pictures and other materials for use with the young people of the church schools.

Building and Equipment

There are six categories by which the fitness of a church school's building and equipment may be determined: Site, building placement and construction, service systems, church rooms, religious school-rooms, and community service rooms.

1. *Site.* The site of the church school building should be easily accessible from all parts of the city. It should be in line of the city's growth and as near the center of the constituency as possible. In its nature the site should be attractive, healthful environment, adjoining desirable property, remote from buildings that are likely to catch on fire, in a quiet zone, removed from towering buildings, on a natural slope if possible, tiled for drainage and well kept. The lot should be as large as possible, consisting of from two to ten acres according to the size of the school.

2. *Placement and Construction.* The structure should be so arranged as to be exposed to the light

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from the east, southeast, south, southwest and west, but should not have a northern exposure open to the cold. If the building is of one story it may be lighted also from overhead. The structure should be aesthetically balanced and should suggest the purpose for which it is to be used. It should be dignified and substantial, built of fireproof material if the building is more than one story high. Internally the building should be provided with adequate corridors, stairways and with rooms for the children on the first floor. All stairways should be provided with hand rails.

3. *Service System.* The school should have the best possible system of heating, lighting, ventilation, apparatus for extinguishing fire, fire escapes, and exit signs and lights. The system should be kept thoroughly clean and sanitary, and should have the best lighting systems, water supply, and service rooms.

4. *Church Rooms.* The church rooms should be adequate and well arranged, providing assembly chapels for all the pupils.

5. *Religious School Rooms.* The religious school rooms should be well-connected with each other and with the assembly room. The classrooms should be adequate, provided with desks, charts, blackboards, and all other equipment of a typical school room. There should also be check rooms and wardrobes connected with the classrooms.

6. *Community Service Rooms.* The church school building should contain social service rooms

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for carrying out all the social service activities of the school.

These are a few suggestions which in a practical way may help us to meet some of the problems of building and equipment.

1. Before settling upon the type of church to be erected, consult a church architect, and visit churches that have church school plants.

2. Where it is feasible, make classrooms in the present building with permanent sound-proof walls.

3. Secure small chairs for the kindergarten and primary departments. Where the church budget will not permit such expenditure, if there is a carpenter in the congregation get him to cut some benches of cheap material and use them until the church budget will afford money with which to buy proper chairs.

4. Where it is not possible to insert permanent partitions for separate classrooms, the curtain may be used to separate the several classes in the same room. Care should be taken to see that each group has plenty of light, heat and air.

"Building the Seven-Day-a-Week Church," Bureau of Architecture of the Methodist Episcopal Church.

"Building Equipment for the Church of Today," E. Cameron Lowe.

"Building a Working Church," Samuel Charles Black.

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"Building for Religious Education," Benjamin Edward Tralle, New York, 1926.

"Problem of Suitable Building and Equipment," Document Survey Method.

PROBLEM OF SUITABLE BUILDING AND
EQUIPMENT FOR THE SUNDAY SCHOOL

N. H. WIGGINS

TO the Bishop, Presiding Elders, Pastors, Laymen and visitors of the Southeast Missouri and Illinois Conference Counsel, now assembled:

It is with some degree of pleasure as well as a task that I attempt to write upon this very important subject. The problem of suitable buildings and equipment for the Sunday School, to my mind, is one of the most important problems of the modern Christian church.

In many of the excellent treatises on practical theology, to which references have been made by many speakers and writers, the Sunday School is virtually an unknown quantity. And to them as well as to some pastors, the Sunday School does not seem to constitute any essential part of the Christian pastor's care. But with a keener insight and a more comprehensive study, we find that in some of the churches of Scotland, as well as in some in America, the Sunday School interest is receiving very careful attention.

Henry Clay Trumball, in his lectures on the Sun-

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day School, traces this institution back to the Jewish Synagogue and follows its history through seventeen centuries of varying progress, from the time of the Rabbis to the time of Wesley. The modern institution, however, known by this name (Sunday School) originated in Gloucester, England, in 1780.

It is my friendly regret that the first Sunday School was originated or organized by a very distinguished layman, Mr. Robert Raikes, who was a very active man in business and a very proficient editor of the Gloucester Journal. It is quite interesting to know how the first Sunday School was organized in the month of July, 1780.

Mr. Raikes gathered in the rooms of a private house in a manufacturing quarter of that city a number of the poor children of the neighborhood for the purpose of instructing them in some of the elementary truths of the Christian religion. The children were to go to Sunday School soon after ten in the morning and stay until twelve. They were then to go home and stay until one, and after reading a lesson they were to be conducted to church. The first teachers employed for this Sunday School were four women, who received a shilling a day for their wages. From this humble beginning has grown the modern Sunday School.

The "School on Sunday," says one great writer, by which little children of the neglected English populations were, one hundred years ago, taught lessons in spelling, reading and religious truths, has come to be a powerful factor in our social, political and Christian life. It should be thoughtfully con-

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sidered that to bring the modern Sunday School of today up to the standard and give it proper place in the annals of social and Christian living, something must be added other than ideas embraced by Mr. Raikes and his co-workers.

It is further understood that our Sunday School of today is more comprehensive and contains elements not dreamed of in the scheme of Mr. Raikes. Our Sunday School retains the name and also the domestic missionary feature of the Gloucester movement. But this feature is only a small part of the modern American Sunday School.

The Sunday School was, at the beginning, an institution separate from the Church, until recently it has been inclined in many places to maintain its independence of the Church; but, in later years, it has become evident that this separation could not continue. Nearly all of the churches have adopted the Sunday School as a constituent part of the Church. The relation of the Sunday School to the Church is well set forth by Bishop Vincent in his comprehensive view of the Church and Sunday School.

He said: "There must be one and not two institutions and that one institution must be the Church. And the Church must make her power a power of grace, rather than of government, and should be felt in all that concerns the Sunday School."

The Pastor must be recognized as the highest officer of the Sunday School; he should be relieved indeed from the responsibility for details of admin-

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istration (whenever practical), but should be present as Pastor (whenever possible); to sustain the Sunday School and identify himself with it and its running-gear. He should not patronize it with an air of superiority and condescension, but with an air of grace should take an interest in all of its affairs.

The Superintendent and all other officers should perform their duties in the interest of the Church, though with no thought of rivalry as between two institutions, should ever be allowed to enter the mind of the child in the Sunday School. The teachers, by all means, should be members of the Church. They should, at the time of their appointment, be publicly installed or otherwise officially recognized before the whole congregation. They should be thoroughly trained in the doctrines and usages of the Church they represent. And they should seek to promote and cultivate the spirit of loyalty to the Church on the part of the pupils under their control.

Whatever relation the Sunday School may have sustained to the Church in the days of Borromer in Italy, of Robert Raikes in England, of Francis Asbury or Isabelle Graham in America, it is a most gratifying fact that today the Sunday School, especially in America, is duly recognized and in a very significant sense, is a part of the Church.

The Sunday Schools are generally held in buildings provided by the Church, sustained by funds collected in one way or another from the supporters of the Church; organized and officered under the supervision of the Church, and subject to at least the veto of the Church; taught by the members of

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the Church; preached about and prayed for, and, in many cases, reviewed and chatechized by the Pastor of the Church; and, very often supplying from its ranks a large proportion of new converts, ministers and missionaries of the Church, and building up by its patronage, immense publishing interests and contributing to the large benevolences which are controlled and directed by the Church.

So we see that the Sunday School is a very important factor and a very needful institution. It must be taught in suitable and well equipped buildings; to bring to pass such training as will secure the proper staff of workers, develop the minds and shape the destiny of children and give them their rightful place in the world's program. We must solve the problem of more suitable and better equipped buildings.

The world of today, from a material sense, is constructed upon a mechanical basis. The better and more proficient the mechanic is in his selection of material and construction of the building, the more substantial the building. The architect may design a most beautiful building, but if the plan is not properly followed and carried out by the mechanic, the building is unsafe to live in.

However beautiful the design of the Sunday Schools may appear on paper and in flowery speeches, however urgent and important the training of children may be, we must have suitable and well equipped buildings to work in or else we remain in the whirlpool of sad disappointment.

When we take a retrospective glance at the world

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from a material, mechanical and imaginative viewpoint, we are almost forced to say that the mechanical world has immortalized herself in the construction of things suitable and equipped for the comfort and pleasure of man. We have lived ourselves out of the age of the ox-cart, buggy and wagon system. This is an age of suitable equipments. The automobile, the high-powered many-ton trucks, the flying machines, the telephone, the telegraph, the cable, the radio and the wireless telegraph, all are a part of this modern equipment.

The factories of today are well equipped to carry out the world's program from a material, commercial and business viewpoint. There is a factory in the vicinity of Pittsburgh, Pa., which is said to carry in its equipment 1,565,000 different patterns.

If a civilization with its brains and with its proficient constituents, molds and shapes and prepares everything for the social, political and physical side of man's life, why not use the same brain to help solve the problem of suitable buildings and equipments for the training of the youth and giving him his proper place in the social and religious world?

The one-room Church with none of the modern equipments for the Sunday School in it is a sad picture. It is a Church of the ox-cart and buggy and wagon age. That service is all right in that age, but that day has passed and has gone. We are living in an age that calls for a suitable building for a Church, with well equipped Sunday Schools and a well trained force of officers and teachers to work in Church and in Sunday School. Now whatever the

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problem is, whatever the handicap is, whatever the conditions are, whatever the lack of means may be, there must be a way out of it. The problem must be solved. The conditions must be met. The work must be done, the souls must be saved. As ministers, as laymen, as co-workers, let us see to it that such suitable buildings with all of the modern equipments necessary are used wherever it is our common lot to serve. We can do only what we think we can do. We can be only what we think we can be. We can have only what we think we can have.

What we do, what we are, what we have, all depends upon what we think.

Could science in its most brilliant anticipation ever have fore-shadowed an institution more helpful than a well trained Sunday School with all of its modern improvements? What is a church without a well equipped Sunday School? What is the earth without the sun? What is a man without his vocal organ? What is an engine without steam? What is a ship without its rudder and compass? What is an automobile without gas, oil, water or electric current?

Just what an automobile is without oil, water and gas; just what a ship is without her rudder and compass; just what an engine is without steam; just what a man is without his vocal organs; just what the earth is without the sun; just so would the Church be without an equipped Sunday School.

CHAPTER THREE

Our Problems in the Epworth League

OUR PROBLEMS IN THE EPWORTH LEAGUE AND HOW TO SOLVE THEM

C. L. RUSSEL

THERE are three outstanding problems in the Epworth League Department, to which I wish to call your attention, for your kindly consideration and helpful co-operation. They are as follows:

1. A lack of finance.
2. A lack of circulation of the Epworth League literature.
3. A lack of leaders of durable visions.

In problem number 1, there is inequity in the appropriation of funds among the general departments. The Epworth League receives only one per cent of the General Funds which is insufficient to carry on successfully the work of the department. The Church should value the lives and future of its young people more than one per cent of one dollar.

A young man once asked the president of Oberlin College if there was a cheaper and shorter course by which to obtain an education than the course prescribed in the curriculum of Oberlin College. "Oh, yes," said the president, "but that depends on what you intend to make of yourself. When God

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wants to make an oak tree he takes fifty years, but when he wants to make a squash he takes only six months. If you want to be a squash, your conception of a cheaper and shorter course is correct; but if you want to be an oak, your conception is wrong."

I shall use the same line of argument with regards to the financial problem of the Epworth League, as did the president of Oberlin College with the young man. If the Church wants the Epworth League to continue to drag as it has been doing for the last thirty years, without being a credit to the church and a blessing to its young people, the present appropriation is sufficient; but if the Church wants the Epworth League to cope with the present time, and provide for the young people of the coming generation, the present appropriation is insufficient.

The Epworth League is one of the twelve general departments of the Colored Methodist Episcopal Church. I should like, for the sake of clarification, to personify the twelve departments as twelve brothers, all of whom depend upon their parents for food. Let us observe the parents as they distribute food among the brothers. We note that the parents do not give to each one of them the same amount. To one of the boys they give only one biscuit; to the other boys they give, individually, from two, three, five, seven, fifteen, to sixteen biscuits. We note that the parents require as much or more work from the boy to whom they give one biscuit as from the boy they give most. When the boy who receives one biscuits informs his parents that one biscuit is not enough to support him to do the arduous work that

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they assign to him and petitions them for an additional biscuit, the parents' reply is, "We are giving you what we promised, and if it does not suffice, we cannot help it; but remember that we shall continue to expect you to do a first class job, and to do it better than any of your predecessors." Does this attitude of the parents show the proper love and equity for all of their children? I answer, a thousand times no.

The Epworth League is no adopted child, and should not be treated as such. It wants no one's maudlin sympathy; it wants only justice from the Church. Let the Church do the equitable thing by appropriating more funds for the training of its young people, and the problem—"a lack of finance"—will be solved.

In problem number 2 there is a lack of circulation of the Epworth League literature among the young people of our Church. It would be abstruse reasoning to expect citizens of any country to love their country without possessing some knowledge of its history and literature. The same condition is true of any church. If we would have loyal Epworthians, we must see that they read Epworth League literature.

The pastors and presiding elders are the important factors in the solution of this problem, if they will do their duty as the law provides. The law reads as follows: "The Pastor shall promote all the interests of the Epworth League . . . in his charge. The presiding elder shall promote, by all proper

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means, the cause of the Epworth League . . . in his district." It is very obvious that if the Pastors and presiding elders, throughout the connection, will obey the law, the Epworth League literature will find its way into all the homes of the young people of our connection, and will then enlighten them concerning the things of the Church. Let the Pastors and presiding elders do their part, and the problem—"A lack of circulation of the Epworth League literature"—will be solved without difficulty.

In problem number 3 there is a lack of durable vision on the part of some who occupy the position of leader. The Bible says: "Where there is no vision the people perish." Organizations will have a difficult task to make accelerated progress when the leaders and supporters of them are men and women without vision.

The trouble with too many of us is that we allow our visions to glow in our minds and thrill us with their beauty for the moment, and then fade away, while we go on in the old paths, doing the old things and making no effort toward working into realities the glorious inspirations God sends. When Raphael was once asked how he painted his wonderful pictures he answered, "I dream dreams, and I see visions, and then I paint my dreams and my visions." Most of us have our dreams and our visions, but the trouble with us is that too often we do not paint anywhere. If we would only seize them and put them into form that can be kept and held, as Raphael did, as Paul did, their beauty would bless the world.

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If we are to occupy the place of leaders, we should be leaders in every sense of the word. I consider a leader to be the illuminator of the world. Let us dwell on the spiritual and intellectual mountain where we may receive the divine inspiration which will enable us to solve the problem—"A lack of leaders of durable visions."

Conclusion: I have pointed out three grave problems in the Epworth League Department, and have given three formulas which I hope will solve the problems. When they are solved I know that I shall be as happy as was Archimedes, the celebrated ancient Greek physicist and geometrician, who studied for many years how to solve the hydrostatic principle. One day he discovered the solution of his problem while he was bathing in a tub; it gave him so much joy that he hastened from the bath tub, unconscious of not having on his clothes, and ran out into the street, crying, "Eureka! Eureka! I have found it! I have found it!"

Let us work co-operatively in our several capacities for the uplift of the young people, for a better, nobler and happier life. I have dreamed dreams, and I have seen visions of what can be made of the Epworth League Department, if the laity, the loyal preachers, the pastors, the presiding elders, the General Officers and the Bishops will give to the Epworth League their whole-hearted financial and moral support.

I seal my message with the words of the greatest missionary of all times: "Finally, brethren, whatsoever things are true, whatsoever things are hon-

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est, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE PROBLEM OF INTEREST IN THE
EPWORTH LEAGUE

J. J. LINDSAY.

THE Epworth League is a great organization, organized for the purpose of training the young people in social, moral and religious activities in the church. It gives an opportunity to take up the work of building up the kingdom of God in the hearts of the people and looking upon the world-wide field and facing the varied avenues through which the progress of the kingdom of God is to be secured.

Surely there will be many great problems to solve and among them will be the problem of interest, which, of itself, without co-operation, is too big for the Epworth League, Christian Endeavor, Baptist Young People's Union and other young people's organizations. I have read about the young people holding group meetings in different sections and in some of the largest cities of the United States in which they have tried to solve the problem of interest in the different leagues by themselves.

The leaders of the young people have found that the problem is too hard for them alone and now they are asking for co-operation, not only of their own denominations, but they are asking the inter-denom-

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inational young people's commission to help solve this great problem.

The Epworth League is to help build Christian characters, and this can be done only by linking the League up to the Church. If we set aside or divorce the League from the Church we will lose one of the most important departments of the Church and we cannot expect it to automatically keep itself alive without encouragement.

And, since knowing the handicáps the League must meet, we must spend extra time in preparing to meet them. Take the following schedule: The meetings are called to open at six or six-thirty Sunday evenings after most of the young people have attended morning services, which lasted until two or two-thirty. They eat dinner, after which they start their radio service, which lasts until it is too late for League service, then someone suggests going for a drive or to a show where the best attractions are given. These are indeed great temptations for the young people, even for the old people, who frequently partake of them.

It is not hard to get the children and young people to attend Sunday School because some of them have been trained to go. So it would be a fine thing to train them to go to the League service, for we are now living in an age when special emphasis is given to training in all walks of life.

The apprenticeship is rapidly giving away to specialized schools. If you want to be a stenographer, a bookkeeper, a teacher, a lawyer, a physician, an

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engineer or a business man or woman, you must train yourself for the same. This is also true in the vocations of the Church.

There was a time when most of the work in our Churches was done by comparatively untrained persons, both in the pulpit and in the pew, but that time is rapidly passing away. Although it is true that many Godly and earnest ministers have not had the privilege of a college and seminary training, and that many workers in Sunday Schools, Leagues, and other Church lines are not professionally trained; but we must not discount what God has done and what He is still doing with these untrained minds, when they are eager and ready to do His will.

Still there are many who have felt the need of training and are making sacrifices to train themselves by reading and conferring with trained workers. The indication is that the professionally trained church workers are coming more and more in demand. The greatest need of the Epworth Leagues is trained workers.

A Christian must study even to know himself; and the parents should encourage the child and help him to decide to do special Church work. The parents should seek to find out if the child wants to be a secretary, Sunday School teacher, League president or a director of religious education, and when the child has decided the parents should help the child to prepare for the type of work preferred. Let the young people have regular service hours one Sunday night in each month; let them conduct the

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services and take up the collection and help them to understand what the church means to them and they will realize that such meetings offer an unusual opportunity to develop and express their best self.

Now we have thousands of capable and efficient young people who could give hours of time and much energy to the Church through the Epworth League, but the difficulty seems to be that the young people do not properly regard the League as a power house. It is not a passing fad or a fancy or a few weeks. It is an organization into which have been poured the energy, love, prayers, dreams, hopes and sacrifices of some of the best Christians for years.

Still there is another hindrance, the League is not getting moral or financial support as other organizations in the church. Some of the older members and even some of the old time Leaguers say that the League has outlived its usefulness, but they are wrong.

If the organization were disbanded some other form of society with the same purpose would come into being. The thing to do is not bury the League under a heap of hostile criticisms nor freeze it by indifference nor belittle it to the Church by sneers, but bring all the forces of the church into active, cordial and constant sympathy and co-operate with it.

Let the presiding elders, pastors, church officials, and all who have places of leadership and opportunity for inspiration get close to the young men and the young women of the League.

The pulsing utterance of a warm heart will do

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more in solving the problem of interest in the League than cold criticism of some cynic.

PROBLEM OF INTEREST

T. C. LIGHTFOOT

HOW to attract the attention and get the interest of the entire church and community has been a serious problem for the Epworth League for some time. Various methods have been used, some have been helpful, others have not, even those that I am about to suggest, perhaps, are not unknown to you and no doubt have been tried before.

This giant of indifference and unconcern has stalked the pathway to success of every little David of the League. Just how to solve this problem has challenged the best in every League worker. Take a survey of our League department in our various churches and you will not get very far before you discover that many of our churches have no Epworth League at all, while those which have, with few exceptions, are barely alive and ineffective due to the lack of interest on the part of our membership.

I noticed in some records that I saw recently, and which are available to you, that in this so-called Christian nation of ours there are twenty-seven millions of children outside of church influence and training and fifty-seven millions of adults outside of the church. You can readily see the need of an awakened interest not only in the League but in all departments of the church life. It is further stated

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in these records that seventy-five per cent of the crimes are committed by young people between the ages of sixteen and twenty-five. This great crime wave which we are now experiencing can be placed at the feet of indifferent church members. The neglecting of proper training of boys and girls in Sunday Schools and Epworth League as well as in the home, is to blame.

The fact that our prisons are overcrowded cannot be laid at the door of corrupt politicians or a bad police force. This crime wave cannot be stopped or changed by starting at the top, but must be met at its source in the home, Sunday School and Epworth League, which are carrying out to the best of their ability the biblical injunction, "Train a child in the way it should go and in old age it will not depart from it."

Until our great church realizes the fact that no chain is stronger than its weakest link, just so long will our Epworth League department lag and this problem of interest go unsolved, and hamper the success of our League department.

As a solution of this problem I suggest the following stones to be used in our sling shots:

1. Let every Leaguer become intensely interested in the League, for we cannot interest others unless we are interested in a thing ourselves.
2. Let us solicit the co-operation of our pastor as he is or should be the most influential person in our church and community—like priest, like people.

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3. Let us select or elect the best qualified persons to head our various League departments from the point of fitness rather than favoritism.

4. Let us have Epworth League choirs ranging in age from twelve years upward.

5. Let us have training classes for our League as we do in the Sunday School. Boys and girls who are trained can do the best work.

6. Let the members have free choice in selecting topics to be discussed and programs to be rendered as they will manifest more interest in the things they like best.

7. Every member of the church a member of the Epworth League, should be our aim.

8. Organize various clubs and have suppers and banquets frequently. Always keeping in mind the Master's method of winning others, studying his methods and plans. The way to a man's heart is often through his stomach. As examples, Adam was won over to Eve, and the case of Esau and Jacob is another in point. Christ feeding the multitudes is another illustration.

This interest problem can and will be solved by the trained and efficient forces of our great church. With faith in God and confident in the ability of our leadership, "Putting first things first,"

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

HOW TO CREATE INTEREST IN THE EPWORTH LEAGUE

C. M. HAWKINS.

I.

INTEREST involves a recognition by the mind that there is something between the thing to which attention is directed and itself. That something between the thing and oneself usually presents itself to the mind as an advantage, profit, significance, possible satisfaction, pleasure or usefulness that may be derived if continued or more particular attention is given to it.

II.

Epworth League properly conducted will train one to get the most out of life. It is safe to assume that most people are interested in the question, "How can one get the most out of life?" The Epworth League should be conducted so as to improve the members physically, financially, that is, in being honest trustworthy and temperate in our habits we are able to secure good paying positions. To improve the members intellectually, morally and spiritually, prepares and trains one for real Christian service, since life in all its phases depends upon God who is the source and controller of it, there can be no true, safe and correct living without the guidance and direction of the Holy Spirit. One English poet expresses the fact about the Divine Spirit: "Without Thy pure Divinity Nothing in all Humanity, Nothing is strong or Holy." The human intellect

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however cultivated is sure to make mistakes in life except guided by the Holy Ghost. The Bible says, "He that trusts in his own heart is a fool." "The fear of the Lord is the beginning of wisdom." We see therefore that when God is in the heart we can live and play our part in life aright. Then it is not personal ambition or personal gratification nor any selfish purpose that is the motive force of our efforts, but the Divine Spirit, energizing us and using us for the Divine Purpose. Then it is God's program we are fulfilling and the standpoint from which we look upon life is the loftiest; also the breadth and scope of the theatre of action is a vast sweep; indeed it embraces all humanity including all varieties of the human race. It is the Christ-like life that aims to be a blessing to all humanity without distinction. To be like Jesus! That is God's idea and plan for human nature. Nothing less than that can satisfy Him and if we aim at less, we shall disappoint our Creator and Redeemer. To make anyone live that life he must get God in him; and to make the Epworth League interesting, let God be in it and manifested in every member and officer.

III.

The Epworth League will attract and hold the interest of an increasing number of people if conducted in a manner to prove beyond a doubt that it adds to life the following: an advantage, profit, significance, satisfaction, pleasure and usefulness.

IV.

How are we to prove to the members that the

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League adds these things to them? (1) Let each meeting be full of life interests. Connect up the daily problems of the members with the teaching of the Bible. (2) Have competent and able individuals to discuss problems of vital interest to the members. (3) Conduct each meeting in a business-like manner with each number on the program so well rendered that there will be no just reason for criticism. (People enjoy coming to a meeting where they can get something worth while.) (4) Strive to interest studious and ambitious individuals in the meetings by making it worth while to them, and having them participate from time to time so as to maintain a high intellectual level. This together with special training and help will encourage those who are not well trained to attend and take part in the meetings. The preparation for the meeting can be made to prove that the League is of advantage, profit, significance and usefulness to the members. A special officer should be elected to prepare and train members (who need it) to appear on the programs and to take an active part in the meetings. Each member should be encouraged and urged to take an active part and to appear on programs as often as possible. Since each program is to be first class in every respect, each member will be constantly improving himself so as to be up to the standard. The Pastor should meet regularly with the officers, say once a week, for the purpose of keeping in touch with their methods and making and hearing suggestions for improving the League. If the Pastor is intensely interested in the League

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and manifests this interest to the officers, it will tend to arouse them to greater activity, which in turn will stimulate the interest of each member and cause them to attend and take a more active part in the meetings which are prepared so as to be beneficial to them in many ways.

THE PROBLEM OF RELATING THE EPWORTH
LEAGUE TO OTHER PHASES OF
CHURCH WORK

JOS. W. NICHOLSON

MR. PRESIDENT, Brother Ministers, and Lay Workers of the Southeast Missouri and Illinois Conference in this Winter Council, Greetings.

The subject assigned to me for discussion is: "The Problem of Relating the Epworth League to Other Phases of Church Work."

With me, you immediately realize the magnitude of this subject. And I am sure I meet your approval when I say that we can consider just the most prominent features of this subject here. You will no doubt discover and bring out the more detailed matter in your own comments.

INTRODUCTION

Some few weeks ago I was returning from the city of St. Louis to Chicago. It took me fifteen hours to make this ordinarily six-hour and forty-minute trip. The 11:45 p. m. train left St. Louis at 6:00 a. m. It arrived in Chicago at 3:00 p. m. Now the question in your mind is, why all this ter-

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rible delay? Why all this suspense? The answer comes back in the form of "block-switches." The great St. Louis terminal station, which receives passengers from hundreds of trains daily, was paralyzed, helpless. There had just been a very sudden and severe storm of snow, rain and wind. The block-switches in the yards were frozen and the switchmen in their towers could not operate the switch. No trains were admitted or let out of that terminal without a terrible delay. Not until the ice had broken away from the switches could trains be operated over the yards. Do you picture the situation? Ten or fifteen fast trains, engines with steam-up, hundreds of waiting passengers, anxious hurrying trainmen, all held fast by frozen switches. A look at our Epworth League and a question about its seeming inability to accomplish things in its present form may reveal that it, too, is suffering from a lack of proper connections. There are workers, interested people, and pastors on the job, but we have not moved forward. Just as those tracks, channels of activity were shut off by frozen switches from one another, so is the League shut off by inactivity and from activity and contact with other phases of Church work. There is no co-operation, no feeling of harmony between the working forces of the Church. Our problem is one of properly adjusting our work and organizing our forces; opening the connection between the League and other phases of Church work, so that the Church shall not move forward in spite of the League but with its help. The great universe of which we are a

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part is constructed and organized upon the principle of relationship, the relatedness of one thing to another and the dependence of one thing upon another. When the relationship is broken then the earthquake comes or the tornado, the drought, and so on. This is true of the earth and the other planets; with the day and night; with the sun and the rain; with plant and earth and animal life; with God and man and fellowmen; for, all of these and many more are related in some orderly way to each other. Thus it must be with the Church.

The Epworth League Society began as an amalgamation, a union, of five young people's organizations in the Methodist Episcopal Church. The five separate groups had their individual objectives: the furnishing the youth of the Church an opportunity for self-expression, development and impression. Realizing that better work could be done in a united body the representatives of these bodies met in May, 1889, and on the fifteenth of the month, thirty-nine years ago the Epworth League was born. The society was named Epworth from the home-place of Wesley.

I. THE YOUNG PEOPLE

Youth, young men and young women have been trying to find their way into the work of the church. I wrote some time ago to a friend of mine and asked what he thought of the work of the League. His answer was that the League was the organization which beautified church work and thereby generated interest in and desire to do other work in the church. It is sad but true that we as a church

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have not been giving this urge for work every opportunity for development. The young people have inherited their parents' places in the church pew, and the Sunday preaching service and to a degree they have fallen heir to their parents' beliefs and faith.

The Sunday School or, as it is being now designated, the Church School, and preaching services have been excellent instructors of Biblical truth. They have been engaged in giving the young and the old facts and near facts for quite a long while. Their process, however, with all its virtues and goodness is not enough. The mind of the young person must also be given opportunity to use or reject what it has received. It must be allowed to digest, expel the bad, retain the good which it receives. There shall be no impression without expression. Here I quote: "By the word (expression) expressional we do not mean that expression contains no element of instruction and that the two words represent two separate and distinct concepts. Both are necessary in the most effective teaching." "Knowledge does not become formative of character until it has issued into conduct." Thus information is charged with meaning and equipped with power to control and motivate conduct. One must live a truth to understand it thoroughly. The young man came running one day to the Master Teacher asking the way to eternal life. "Do as the commandments charge you," came the answer. The young fellow had observed from his youth these

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things. Then he was told to go and part with all the unnecessary luxuries he possessed and give the proceeds to the poor. Keep the necessities but get rid of the things that sap life's strength needlessly. But the young man suffered, he had inherited a faith, a code of living, and he had never questioned it. He could not understand the answer to his question. He had literally swallowed the code as well as the answer whole and now he was afflicted with a bad case of mental indigestion which possibly cost him his life. The purpose of the League, then, is just this: To furnish an outlet for initiative; to furnish an opportunity for personal experience and personal expression of the deeper meanings of life.

Church rolls are cluttered with the names of people who are useless, good people and bad people but useless. People who cannot pray, testify nor sing in public or open meeting, though they are quite talkative outside, mainly because they were neglected in their youth and their talents were never stirred, never encouraged. But aside from the loss of words such people also develop a physical lethargy that holds them at home at the slightest sign of rain or any flimsy excuse. They have not been impressed through the training in expression of themselves.

I was pained when I saw the Index for January 5, 1928, because in an otherwise good article on the Revival I read this: "All this talk of training a child into the kingdom, . . . just furnish him the proper environment and he will go straight, is the veriest

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rot." Methodism will never lose by training the child. We are not against revivals, but must we sacrifice all phases of church work to build up one phase? A trained Christian is far more dependable than an evangelized one. What is the comparison between a man at the age of 35 who has been evangelized and one who has been trained in the way for 35 years? Many of you look back not to a revival but to the training you received in a Sunday School and around a mother's knee. Religion is better taught than caught.

II. WHAT THEN IS THE TROUBLE WITH OUR LEAGUE WORK?

(1) A lack of definite purpose:

We are going everywhere in general and nowhere in particular. What is our objective? Have you discovered it? What is it in your church? I believe an examination will show a general lack of a purpose. And, too, we are calling upon the young in no definite way. We are not placing upon them any definite responsibilities.

(2) There is too much overlapping.

The Sunday School, the League, and other organizations are handling the same people, trying to teach the same truths with little result in the first and less in the second. There is no organization of curriculum to stand as a guide for the use of material. And there is no organization of the machinery to do the work.

(3) We are overworking the faithful few.

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Our work is not delegated. We do not shift responsibility so that everyone has an opportunity to feel the weight of the load.

(4) There is the case of the pastor.

There are several types of pastors and there are a few indicated here. The pastor who is not a pastor but a financial wizard has no time for the League. And "kids" with no money bore him terribly. The pastor does not like young people, and especially if they were gathered together by the preceding pastor. The pastor who will not study in order to be able to lead the young, growing minds, either hides from them or treats them with a defensive scorn. Ben Johnson has very fittingly said in this poem a word to all leaders of men:

"Princes that would their people should do well
Should at themselves begin, as at the head.
For men by their example pattern out
Their imitations and regard for laws:
A virtuous court, a world to virtue draws."

III. BUT WHAT ARE SOME OF THE HELPS OF OUR WORK?

Every organization, business or church which deals with humanity as its commodity must know its goods, its ability to handle it and to furnish the things needed for the work. It must know the likes and dislikes and the accomplishments of its people. Better, however, it must know its own strength. So if we assume that there exists some form of organ-

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ization in our churches, let us test its fitness with reference to the League.

1. The factors of organization.
 - a. What is the membership of your Church, Sunday School, Junior Church, Epworth League?
 - b. What is the main purpose of each organization in your Church scheme?
 - c. What has been the success of each organization in realizing its purpose?
 - d. List the activities of your League.
 - e. Do these activities increase its membership, attendance, and the effectiveness of the young people in your Church?
 - f. Are there instances of overlapping of similar work for the same group of people?
 - g. What needed educational work is omitted?
 - h. What supervision does the Church exercise over these various activities?

Total up the results of this test and begin working on the most outstanding problems, finish it, and then begin on the next until you have done all you can. Still there will be room for improvement.

2. It may be meeting the needs of the young people through simple, informal, sympathetic, personal guidance. Friendship has opened many a closed door.
3. It may be in finding a purposeful activity:
 - a. Providing a real matter of conscious Christian experience.

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- b. Thus offering a chance for expression and exercise of initiative.

Youth is no longer appealed to by tradition and young people do not belong to a thing for the simple sake of belonging. Give them a reason and they will stay. One good, red-blooded, courageous Christian is worth ten or more pious yellow turncoats.

4. There must be developed a sense of group relatedness and relationship. This must be clearly set out, rigidly held to and consistently followed.

Thus we come to three types or phases of organization. They are:

1. Co-operation: We are all acquainted in some manner with this idea.

We concur on plans and try to encourage the organizations in our churches to do the same. Two or more organizations may jointly work on a plan and have a degree of success. The League should co-operate with other phases of church work. The League should receive the co-operation of the church.

2. Correlation: This is a bigger idea than that of co-operation.

It is the hope in a position of this kind that the organizations should be mutually related; that they should reciprocate their work, exchange their ideas, form a definite plan of operating together, so that one will not be doing the work of another, or so that one will not be doing all the work, but that all shall have a share in the responsibility.

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3. **Integration:** This is the new term and the new idea; and, the play here is that the Church shall elect a governing body called the Educational Board or Jubilee Council or Pastor's Cabinet. This board, it may be the Board of Religious Education, shall comprise all the activities of the educational work of the Church. Such centralization will relieve duplication of functions, by permitting each organization to be represented and yet retaining its identity. It will increase efficiency. This Board shall elect a Director of Religious Education to have charge of executing the program constructed by the Board. If there is no one available for the position of Director of Religious Education, the Pastor may fill that position.

The position of the Epworth League in the integrated plan of organization will be one of sub-organization. In that the League shall fill its proper place as the expression forum of the Sunday School and Church School. This prayer and discussion group in the League should be the same people who make the Sunday School with the same heads. Its program should be adjusted to the curriculum of the Sunday School. This will mean, however, that the Sunday School cannot afford to lag.

There is an example: The Senior department of the Sunday School or Church School and the League. The Senior department of the Church School is a group engaged in religious education by instruction: the League or Young People's Society is the same group engaged in religious education by activ-

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ity. Other than discussion groups and prayer, the League might engage in presenting pageants and specially prepared programs in which ideals, principles, aims, and motives of the Christian life are portrayed. The League can also easily engage in week-day activities as well as Sunday meetings, and in social and recreational work and play. The specific purpose of the League is expression. Its program should be planned by the Board with this clearly and firmly in mind. The League through all of its departments and work should express and give place to expression and activities of its members.

A WORD ABOUT FINANCES

There should be a department of finance working in conjunction to the Board. The expenses of the Church in every phase should be borne out of the Church budget. If the organizations are not self-supporting they should be helped by the Church at large. In no case is it desirable to take finance from a young people's group which they have raised for their own needs and apply it elsewhere. Special work, of course, is here excepted. The young people should be taught systematic giving in their own organizations.

You will notice that without naming the organizations specifically, this paper has very closely held to the purpose of the Young People's Jubilee work of our conference, with some changes. Let us centralize our organizations; delegate the work of the Church; follow a definite plan of procedure, and in the Name of Our Father and Friend, let us never

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fail to work with a definite purpose in mind and a determination to make the Epworth League what it ought to be.

I have found the following books helpful in my work and in the construction of this paper:

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PROBLEM OF LITERATURE IN THE EPWORTH LEAGUE

J. J. COOK

THE problem of literature in the Epworth League is a problem that needs solution. First, let us see what the purpose of the League is, and then perhaps we will better understand what the problems are, and their best pos-

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sible alleviations. Purposes of the Epworth League are the following:

- (a) To promote piety and friendship of the church.
- (b) To bring in deeper sympathy, closer union and mutual co-operation between the three stages of life, youth, middle age, and old age.
- (c) To stimulate the study of the holy scriptures, to deepen and intensify the desire for purity, consecration of life, growth in grace, and to train the members of the League for true service to Christ and to the church.

The first purpose that the League is to accomplish is to promote piety and friendship of the church. The word piety may be better termed as holiness or Godliness. Then we would say that the League's purpose is to promote Godliness and friendship for the church. Why is it a problem for the Epworth League to secure suitable literature to promote piety or Godliness and friendship in the church? Is it a task that is almost impossible or is it a task that has been neglected? It does not seem to be impossible, but it does seem difficult. First, the League and Sunday School have nearly the same program and the Sunday School, for the last decade, has had a large amount of attention. Elaborate preparations have been made for the Sunday School, such as special buildings and carefully selected literature. The Sunday School has been able to meet some of her problems because of this preparation. Specialists have that work in hand and they are gradually making inroads in these conditions and

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adjusting the same. It seems that the League is not having and has not had this kind of attention. It is very difficult for those in charge of our local chapters to secure literature to meet their conditions. The Sunday School, for the most part, has its work in the morning, while the mind of the individual is fresh; the Epworth League, on the other hand, has its sessions in the late afternoon, and by this time the ordinary person has about had all that he cares for about Godliness and true friendship. Unless those in charge of the League are mindful, they will not be able to draw up a program that will draw in the wandering minds of our young people. It is not an impossible task, but it is a difficult one. It is a problem that only can be solved by consecrated leaders. More emphasis should be put on our literature. The general church should make more provision for the League's literature; it must be done if a better League is desired. Ordinarily the League is too much a duplication of the Sunday School. Two programs of the same nature will hardly prove fruitful with the same people on the same day. Hence, we might conclude then that piety or Godliness and true friendship can be promoted by the League if the literature is carefully planned according to the interest of the people. The officers of the League should be versatile enough to meet the wishes of the people. Godliness and friendship cannot be promoted unless the literature is carefully planned.

Why is it a problem for the League to bring in deeper sympathy and closer relationship between

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the three stages of life, youth, middle age and old age? The bringing together of the three stages of life seems to have always been a great problem. Youth represents extreme radicalism; middle age represents not the extreme radical and not the extreme conservative, but the progressive part of life; while old age represents conservatism. It seems that the world has not been able to find any kind of literature that will harmonize very well with these three stages of life. This certainly is a task that the Leagues should try and accomplish. If the world is saved at all, it must be saved through the church. The church proper may not be able to reach everybody, but the church's auxiliaries can reach most of the people. Everybody may not be interested in hearing preaching but will be delighted to have a chance to attend some kind of religious program, consequently the League can step in at this point and help the church get its hand on somebody who perhaps it would not do otherwise.

The three stages of life are absolutely needed. The radical believes that we ought to destroy the old and try the new; the progressive, which is the middle age, believes that we should try the good of the new and the good of the old; while the conservative believes that the old should be kept in its entirety, allowing no new to creep in. Extreme radicalism has given us anarchy; progressiveism has given us democracy. The world needs more democracy, and how will she get it unless the League helps? It is up to the League to help improve the religious, social, and political conditions of this

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United States of ours. God has purposed that the church should save the world. Will the League help? Will she do her part? It will take nothing less than consecrated leaders who are born with the holy spirit and washed in His blood. It is a great problem because we can hardly get this kind of person to lead in the League. If the leaders are right, then it is possible for them to find something that will help the church to bring co-operation between youth, middle, and old age. The church will not be what she should be unless these things are done.

Passing to the next question, let us see why it is a problem for the League to stimulate the study of the Holy Scriptures to deepen and intensify the desire for the purity of heart, consecration of life, growth in grace and to train its members for true service to the church? This is another important purpose of the League. Let us see if there is any problem for the right kind of literature being secured for this purpose. If there were ever a time when the young people of the world should be more interested in reading of God's word it is now. This is an age of criticisms and of fault-finding; this is an age of religious fads and new discovered faiths. The young people are drifting away from the wholesome influences of the church and its auxiliaries.

The Epworth League has perhaps the same function in the church that the flying clouds have in the great universe. Percy B. Shelley so wonderfully tells the cloud's function in this universe as follows:

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"I bring showers for the thirsting flowers
From the seas and the streams;
I bear light shades for the leaves when laid
In their noonday dreams.
From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on the mother's breast
As she dances about the Sun.
I wield the flail of the laughing hail
And whiten the green plain under,
And then I dissolve in rain
And laugh as I pass in thunder."

Shelley is trying to show that the cloud has a great part to play in God's Universe. The Earth would be unable to yield her fruit if there were no clouds. The Church cannot function properly without an Epworth League.

Shelley in another piece of literature shows that the winds have a specific part to play in God's Universe. This piece of poetry is as follows:

O wild west wind, thou breath of Autumn being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghost from an enchanter fleeing,
Yellow and Black, and Pale, and hectic Red,
Pestilence-stricken multitudes! O Thou
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until Thine
Azure sister of the Spring shall blow Her clarion
o'er the dreaming earth and fill
Driving sweet buds like flocks to feed in air

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With living hues and odors plain and hill
Wild spirit, which are moving everywhere,
Destroyer and Preserver, Hear Oh Hear!

The Epworth League has the same part to play in the church. It is asleep and needs to be awakened by the right kind of scripture. Let the scripture be taught more and more and let the League grow more and more.

In conclusion, we find that the League affects all the interest of mankind, whether social, political or spiritual. We find that it is a great problem first, because there has not been any great degree of emphasis placed on the League work in comparison with the Sunday School; second, it is hard to get suitable literature; and third, literature is a problem because it takes in such a wide scope.

THE PROBLEM OF LITERATURE IN THE EPWORTH LEAGUE

J. O. MYERS

EVER since the day when I was notified that I was to consider the subject, "The Problem of Literature in the Epworth League," I have been trying to determine within my own mind whether or not such a problem really existed. I feel that it would be utterly impossible for me to try to convince you that there exists such a problem, unless I had fully convinced myself of such a fact.

In order that we may have clearly in mind what we are trying to do, it may be well to define a few

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terms. In our subject the first term is "problem." What do we mean by the term problem? Sometimes we get into the habit of using words, the meaning of which is not quite clear in our minds, with the feeling that the word is so common in our ordinary usage that it is not necessary for us to stop and consider what its different shades of meaning may be. A problem may be defined as "a question proposed for solution," or as "a matter stated for example or proof; hence a matter difficult of solution or settlement; a doubtful case or question," or it may be defined as "a puzzling situation, or an obstacle defying passage, or removal, the presence of which impedes progress."

The next term is "literature." "Literature" may be defined as "the total preserved writings belonging to a given language or people." Or it may be defined as "the class or the total writings, as of a given country or period, which is notable for literary form or expression, as distinguished, on the one hand, from works merely technical or erudite; and, on the other hand, from journalistic or other ephemeral literary writings." Again it may be defined as "the body of writings having to do with a given subject; as philosophical literature, religious literature, scientific literature, etc." I think for our purposes we shall be more concerned with this last definition. And our attempt shall be to ascertain whether or not our Epworth League is handicapped because of the need of literature.

If I understand rightly, the function of the church

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is to administer to the total needs of mankind. To minister to the spiritual needs; to minister to the mental needs; to minister to the social or physical needs of mankind. If this is the great task of the church, since the Epworth League is one of the auxiliaries of the church, surely the Epworth League shares in this tremendous task of the church.

The Epworth League was organized in the Methodist Episcopal Church in Cleveland, Ohio, May 15, 1889. Subsequently it was taken over by our church. While it is primarily a young people's organization it, nevertheless, can render a great service to the entire membership of the church. But before this service can be made possible there are certain things necessary. In the first place, there is the matter of interest, which has already been discussed in previous papers. And there is the problem of relating the League to the other phases of church work, which has also been discussed. I take the stand that both of these problems are conditioned by the problem of literature. I raise the question as to whether we can have the proper interest in the Epworth League without a sufficient amount of literature; or whether we can have a proper relation of the function of the League with the functions of the other phases of church work, unless we have the proper amount of literature.

Let us try to determine what are some of the functions of literature. In our last definition, we said that "literature" was a body of writings having

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to do with a given subject. This leads us to the conclusion that one of the main functions of literature is to acquaint the readers with the subject treated. If this be true, then one of the chief functions of the literature of the Epworth League is to acquaint the members of the church with the Epworth League. To enable them to know something about the origin, development, and of the significance of the Epworth League as one of the most important branches of the church. Without such a knowledge it is impossible for the membership to manifest the proper interest. There has been much argument, in the field of psychology, as to whether interest preceded attention or attention preceded interest. I am not quite sure that the question ever was definitely settled, but I do feel safe in saying that awareness precedes interest. That is to say that we cannot expect that the children of the church, or even the older people, will manifest the proper interest in the Epworth League unless they have in some way become aware of its place in the church, its aim, its function, its purpose, and its program. The entire constituency of the church should know what this program is and their aid should be earnestly sought in the carrying out of this program. The question is, do we have such a body of informative literature? If we have not, it is a problem which must be solved before progress is possible.

The speaker is of the opinion that we do not have sufficient literature, treating on the Epworth

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League, its purpose, its aim, its function in the church. In one of our large churches, in which it was my privilege to work for one year, on any number of occasions when I approached some of the young people in an attempt to interest them in the Epworth League, I was met with the reply, "I go to Sunday School and that is enough." Thus indicating that they had not discovered any essential difference in the functions of the Sunday School and the Epworth League. If we had the proper kind and amount of literature in circulation, this ignorance of the place and function of the League would not exist. But, unfortunately, we have not and we have the problem. Until this problem is settled we cannot expect to have the proper amount of interest manifested in the League; nor can we expect to have a proper co-ordination and co-operation of the League with the other phases of the church work. Certainly, the Junior Church and the Sunday School are necessary, but the League also has a distinct task in the church, and all of the members of the church should know about this task and know how they are expected to perform it. The best way to do this is to flood them with literature. The lowly Nazarene said more than two thousand years ago, and it is true today, "Ye shall know the truth and the truth shall make you free." If we can get people to realize the great possibilities of the Epworth League, then the truth will make them free.

We come to consider a class of literature which is even more indispensable to the progress of the

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Epworth League than the class about which we have been speaking. We are to speak now of the literature which is to be used as teaching material. As one has said, the League is an educator. We have long come to realize that in religion the head and the heart are inseparable. A division between them would create two monstrosities. We are all proud of our common school system, yet we regret the fact that the citizenry of our country is of such a mind that it is necessary to separate the head and the heart. That is, I mean, to say that we regret the fact that the various religious bodies of which our country is composed make it impossible for any religious instruction to be had in the public schools. Thus, not being able to teach religion in the public schools, we must have some means of perpetuating the ideals of Christ in the minds of the youth of our land. Here lies the chance for the Epworth League. We may speak of the mind of the child as a hopeful blank upon which the church through the Epworth League may write. "Childhood needs to be set rejoicing in the pure social sunlight. It requires to be delivered from trashy literature, as it is saved from the package marked 'arsenic' on the high shelf." And to stand on guard as a sentinel and guard the child against these evil influences is no easy task, and it cannot be done unless the church sees to it that the Epworth League expresses itself through an abundant outpour of wholesome literature. The straight and narrow path by which youth of our day must travel is strewn

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with many an evil flower, all of which have attractive looks. The task of the Epworth League is to make the path beautiful, by the use of the best literature, in order that the youth may not turn aside to gather the wild flowers beside the path. The church, through the League, must "recognize and provide for the entire complex being. Those qualities of youth which are devout, looking Godward; those which are reverential to parent and to age; those which are reflective and logical, holding in circumspection universal nature; and those which are economic, making reasonable responses to the queries, 'What ye shall eat, what ye shall drink, and wherewithal ye shall be clothed,' must all be harmoniously blended in the studies of the League." It is the very nature of youth to be intolerant of inaction; hence the task of the League is to direct wisely and supervise the action. Young life hungers and thirsts after truth, for facts, for the strange things in the realm of the unknown. It is the task of the Epworth League to provide the child with religious literature which will supply these facts. It is the duty of the Epworth League to give to the child the most fascinating facts of the Christian experience. Jesus said, "And I, if I be lifted up from the earth will draw all men unto me." So this is our task through the Epworth League. If we have sufficient literature to do this, then we may accomplish our task. If we have not literature sufficient to do this, then we have a problem.

Having partly outlined what the efficient Ep-

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worth League can do for the members of the church, let us now take a look at our own Epworth League and see if we can meet the requirement. What literature have we in our Epworth League? Have we sufficient body of literature to minister to the religious, mental and social needs of our church constituency? Having the great love which I have for my church, wishing as I do that it might be up to the standard in all things, you can imagine how I should like to answer this question in the affirmative. But however I may desire to do so, in justice to the facts in the case, I am compelled to say that we have not a sufficient amount of literature to enable us to do the type of work which our Epworth League should do. We turn and look about in our church libraries for Epworth League literature, and all that we find is the single page for each Sunday's topic. There are the few references from the Bible and the few comments, and questions. The young person drops into the Epworth League, and is handed one of these quarterlies. The references are read and a cold, dry, formal manner of a discussion follows. The youth whose mind is alert, who is craving for truth, for new facts, sits there and is bored. There is nothing there to interest him; he goes away and the next Sunday evening he is found in the theatre, where there is plenty of action, where what he sees and hears is attractive. The youth decides that it is more profitable for him to go to the theatre than to go to the Epworth League; thus he drifts and drifts until his precious life is

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ruined. Then we blame the boy instead of blaming ourselves because of the fact that we had no program for him and consequently he went away. I think that we do face a very grave problem in the matter of literature in our Epworth League.

II

HOW THIS PROBLEM MAY BE MET

I am sure that when we come to this part of the discussion, the writer experiences what is common to youth. It is an easy matter for youth to see defects in systems, but when it comes time for them to offer suggestions as to their possible remedy youth is hard hit for an answer. But I am sure that it was useless for us to have spent all of this valuable time trying to point out the defects in our Epworth League's literary expression unless we were going to offer some sort of suggestions as to their remedy, and so I venture to offer the following suggestions:

(1) That we shall regard the work of the Epworth League in a more serious manner than we have in the past. That this change of attitude should start with the General Secretary and should be assumed by all of the ministers and lay workers in the church. We have an efficient man as our General Secretary, and, I think, a good man. I feel that he is not to be judged by what he accomplished last year, because, whatever reason I do not know, but I do feel that he did not have the co-operation which is necessary to put over a real program in the Epworth League. First, let him take on new

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interest, and let that interest become contagious for all of the ministers and lay workers. Let him use his talent in the production of the best possible literature for the Epworth League. Let the preachers and lay members show their interest in contributing to the literature whatever articles or items which may be in conformity with their interests and ability.

(2) We would suggest that the entire church be called upon to give our time to the planning and arranging for Epworth League Institutes. That we give of our financial means to make possible the carrying on of such institutes. That we shall set aside a fund which shall be for the specific purpose of providing plenty of good literature for these institutes. That we shall give our time to the instruction of the young people who come to these institutes. All of this, of course, is to be under the direction and supervision of the General Secretary.

(3) That the General Secretary shall, in co-operation with the Bishops, Presiding Elders, Pastors and Laymen of the church, so outline a program for the League; that a fund may be made possible for the support of the General Secretary so that he can devote his time to writing and editing of literature for the Epworth League.

We hope that it will be understood that these are given as the barest outline of what suggestions might be made for the improvement of our source of literature for the Epworth League. And I hope there are those who are not going to rest until we

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realize in our church an ideal Epworth League, functioning in all of its capacities, and steadily bring children and grownups of our day and time into God's Kingdom, and thus save them from the many pitfalls common to us. And we feel that He who has made all things well in His own good time will bring these things to pass, if we will only do our part.

CHAPTER FOUR

Problem of Strengthening the Church's Grip Upon the Young People

HOW CAN THE CHURCH STRENGTHEN ITS GRIP UPON THE YOUNG PEOPLE?

FREDERICK D. JORDAN

THE most valuable possession of the world today is the truth about God as revealed in Jesus Christ. We have that truth today because in each succeeding generation since it was first given to the world, there have been those who set themselves to the difficult task of interpreting that truth to their own generation. The biographies or chronicles of the synoptic writers would not alone have preserved to us the teaching and spirit of Jesus with sufficient power to have kept alive in the world his life. It remains for Paul to interpret in the light of their previous religious experience, this new truth. As new problems arose in succeeding generations, new apologists set forth Christianity for their respective generations. This task yet remains in large measure to be performed for the young people of today.

When we speak of young people today, some lim-

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iting term must be used, for we all like to be considered young. It is the fashion. Therefore, let us say that for this discussion we shall mean by young people—those who have been born during this twentieth century. We shall mean moreover, those who are in some measure at least the product of our modern educational system. They need not be college graduates, nor even high school graduates, for education even in the grammar school is so different today from what it was a generation ago that the difference shows itself almost at the very beginning of the student life. To complete the picture, we must add also something of the economic aspect of our modern life. The mechanistic philosophy born of our materialism early touches the life of this generation giving to them an outlook upon life, quite different from that of the young people of the former generation.

Our subject asks the question, how can the church strengthen its grip upon the young people? It is a fortunate phraseology, for it implies that the church already has some grip on the young people. I believe that this is true, though many, I know, hold the contrary opinion. The young people today still believe in God. They may not believe in Him in exactly the same way in which their parents did. They may find Him in ways and in places where their parents found Him not; yet, there is an abiding faith in the existence of God, which underneath all their frivolity and light-mindedness, one may easily find in times of stress or strain. I believe also that the young people today still hold in high

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respect the church and desire to see it prosper. They are more critical of the failures of the church, they expect more of the church, they are less willing to make allowances for the church than the former generation, perhaps, but where the church is really measuring up to its opportunity and responsibilities, I believe it still may count upon the support and the loyalty of the young people.

During the past three years when the wave of irreligion was sweeping our schools and colleges, it was interesting to note that even among those who disclaimed any belief in organized religion, there was a belief in Jesus Christ as an historical personage and in his teaching as showing the best possible way of life. When we realize that other generations have debated so vigorously even the existence of Jesus and have sought to classify as a myth the facts dealing with his life, we are able to appreciate the significance of the victory which has been achieved in winning the minds of skeptical youth to a belief in the life of Jesus Christ. When all this is put together: belief in God, respect for the church and faith in Jesus Christ as the teacher of the best way of life, we see that the alarmist who would tell us that the church has irrevocably lost its hold upon the young people are mistaken. Though much is taken, much abides.

Yet we need not deceive ourselves into thinking that the church maintains as strong a grip upon the young people today as it did a generation ago. To do so would be to close our eyes to a truth which every day is staring us in the face. The church

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has lost some of its hold upon the young people to-day. It used to furnish most of the amusement and recreation for the respectable young people of its community. Many pastors have realized how hard it is today to finance their churches with concerts and entertainments. Not all of them, however, have traced this fact to the competition of commercialized amusements. A generation ago the church had a monopoly upon the amusement program of its community. Almost any recital or literary program, charging ten or fifteen cents for admission, would fill the house any night in the week. This is no longer true. Every community has its moving picture house with seats in a little segregated area for Negroes, and our parents are thoughtless enough to teach their children their inferiority, by giving them two or three times a week the price of admission to these jim-crow seats in the moving picture house. The public dance hall and the billiard parlor are likewise competitors in the field of recreation for the young people. Add to this the private means of recreation from the radio, the automobile, the phonograph, and the player piano, and one begins to understand why the ordinary church concert draws so poorly upon the attention and patronage of the young people. The church has lost its grip upon the recreational life of the young people.

Another subtle change has taken place in our community life, vitally affecting the place of the church in the life of the young people. The minister in the average community has no longer the

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intellectual leadership of that community. When, in earlier days, the minister was also the school teacher and oft-times the principal of the school, he commanded a respect from the young people which all too often today he neither deserves nor gets. When he was able to teach them their lessons in school during the week, they listened more readily to his teachings upon the Sabbath Day. But while the laity have gone forward, the intellectual status of the ministry has either remained where it was, or fallen backward, until now, in nearly every community, the intellectual leadership of that community has passed into the hands of those who are not definitely and actively interested in the program of the church and the church suffers as a result.

Closely related to this, perhaps, is the loss by the church of its power to terrorize. The pits of hell with their flames of brimstone and fire, where the worm dieth not, and the fire is not quenched, hold no terrors for the young people today. Jonathan Edwards' famous sermon on "Sinners in the Hands of an Angry God" would be more likely to produce laughter today than tears in a congregation of young people. Some students of the history of religion have sought to show that fear is the chief element in the development of religion. This may have been true, historically, but the religious life of the young people of today must be built upon some other motive. Life is too comfortable, too easy, too apparently secure, for fear to enter in as a very strong motive in religion. The church, therefore, which

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would seek to strengthen its grip upon the young people, must realize that it cannot terrorize them with threats and must seek another way.

We have sought, thus far, to set forth as clearly as we may, the status of the church in the life of the young people. We have sought to show the place that the church still retains in their lives and the things which the church has lost. I hope that the survey thus far will impress us not to be too hasty in condemnation of youth for its foibles. As Shakespeare makes Falstaff say in *Henry the Fourth*, "Youth must be served." For all its fads of dress, its slang of expression, its impulsive search for pleasure, and its daring adventurous spirit, youth today perhaps is no worse than youth has always been—it is only different. We shall do more with it by an understanding pity and an effort to save than we will by wholesale condemnation. We must realize that the temptations which face our modern youth, with all their gilded alluring features, are more insidious and more difficult to overcome than those which previous generations have had to face.

And now what can the church do? How much of what it has lost can it retrieve or should it attempt to retrieve? I believe that it can, and that it ought to win back its primacy in the field of recreation for the young people. The forces that control the recreation will largely control the life of the young people; and yet, it must be said in the beginning that the church is not ready to make the concession to popular will of lowering its standards to their fancy. The dance, cards, and drinking of

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alcoholic stimulants are to be as emphatically condemned today as ever. The church which brings the dance and card playing into its program in the hope of eliminating the evil from them, will ultimately lose its place in the respect of the young people. Our work must be along a different line. It must be substitution and not adoption. The recreational program of the church will differ according to the needs of different communities and will have to be worked out prayerfully by those conversant with local conditions. It may be said, however, that the young peoples' societies and Sunday School classes which already exist in the church will form a useful medium of putting across a recreational program. The work ought to begin in the early ages. In some communities Saturday afternoon classes for the younger children, Friday night club activities and Saturday athletic sports for the older ones, together with supervised hikes and excursions to nearby places of interest, will serve as an outline around which a more complete program of recreation may be built. In some communities it will be fruitful to organize groups of boy scouts, girl reserves and Hi-Y Clubs in the church, following the program laid down by these respective organizations.

I am equally convinced that the church must regain its intellectual leadership. Teachers need not be school teachers, but conversant with the work of the school. Training must show itself in their lives. Let the young people be reminded

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of the sermon, both as to its content and its form. The whole task, however, does not rest upon the ministry. The other workers in the church must be trained for their respective tasks, if they are to assist the church in regaining its intellectual leadership. Sunday School teachers who fail to prepare their lesson and come to the Sunday School class and tell their students we will study the Sunday School lesson together, will soon lose their respect. Let the church see to it that courses are outlined and institutes held from time to time at convenient places for the training of its lay-workers. If the church will see to it furthermore that the programs which it offers from time to time are WORTHY literary efforts, it will do much towards the regaining of its intellectual leadership. When Christmas and Easter Pageants are chosen and Oratorical contests are held and the Clubs present concerts of home talent, let us have a mind to something else besides the making of money or filling the church even. Let us make these efforts command the respect of the community.

We have said that the church has lost its power to terrorize and that many of the facts of modern life make it impossible to use fear as a motive to religious belief and conduct. What other motives may we seek to substitute? The modern mind is perhaps the most credulous of any, since the dawn of human history. The rapidity with which we have made progress in mechanical invention in our age have ^{not} ^{yet} ^{al} discovery and physiological analysis, to make us willing to believe anything

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to which a reasonable explanation can be ascribed. Every true Christian must understand that there is an element in Christianity which must be grasped by faith rather than by knowledge, and yet, notwithstanding, religion can and must be rational. As we realize the futility of emphasizing fear in our efforts to strengthen the grip upon the young people, let us turn more to reason, the word of Isaiah representing God as saying to his people, "Come let us reason together," is valuable for us today. Questions concerning religion must be entertained and answered frankly, but reverently. We must remember that there may be more faith in honest doubt than in a hundred creeds. Youth has ever had a passionate loyalty to truth as it conceived it. Once we have succeeded in the task of making rational to the youth of today, the eternal truths of our Christian belief, we may hope to ally the enthusiasm of youth upon our side. Youth will then become one of the strongest bulwarks of our organized Christianity.

CHAPTER FIVE

Our Missionary Problems

OUR MISSIONARY PROBLEM AS FOUND IN ITS LOCAL OPERATION

PRISCILLA EAGLESON

I SHALL give you some of the problems that I have found prevalent in the local, district and Annual Conference operation for these years. Coming into the missionary work some years ago, endowed with a special calling to do and help, Mother Gibbs and Sainted Anna Jacobs, beloved Sister Pickins, in whose hand had been placed the work of the mission in this Conference for a number of years, I was taught and drilled by those sainted women to do the work of the church.

* The problem today is to inspire and arouse that feeling in local work which they did. There has been a steady falling away of needed workers, workers that are consecrated, and are willing to sacrifice for the good of the church; workers whose visions have been enlarged by the call of the Master; workers whose souls are on fire for the onward march of the church, and can impart that feeling and vision to those whom the Master has called ^f . rvice.

So, one of our great problems is vomen
and men for the service; before n, we

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must have students. The flock must be fed and tended. The work in the local organization must be vigorously prosecuted. But that is too small a thing to constitute the chief work of the church. Her mission is to give light to those nations that sit in darkness, and to convey the knowledge of salvation to all the ends of the earth. This is the grand design our Lord had in mind in the organization of the church. If she loses sight of this and concentrates all her efforts and resources upon herself and the work about her own door, she loses sight of the main end for which she was instituted. The problem can be solved in only one way. OUR CONSCIENCE must be AWAKENED. The church needs a missionary conscience. We need to understand that this is our work, and feel bound to perform it. The church has a conscience on other matters. For example, Temperance. Fifty years ago it was not so. At that time there could not be a birth or a death, a wedding or a festival of any kind without liquor; a farmer could not gather his harvest without a barrel of whiskey. A man could not go to sleep at night or wake in the morning without a dram; if the weather was cold he needed to drink to keep him warm; and, if the weather was hot he needed a drink to keep him cool. Preachers as well as pew-holders drank and there was nothing thought about it. The church has gotten beyond that now; she has a conscience on temperance. No man in pulpit or in the pew can drink without harm or loss. We must have a conscience of the mission work, we must feel about this work as we feel about other

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duties that are plainly enjoined in the Holy Scriptures.

We must feel self condemnation if we neglect it and know that God who is greater than our own hearts and knows all things, condemns us also. There are Christians who make this work their first concern; there are others who feel it is for them to elect whether they will help or not. So many people in our congregations feel when you preach or speak on missions that they have no part. Men say that I do not believe in missions, and think that ends the matter. By no means. One might as well say, I do not believe in speaking the truth, or that I don't believe in dealing honestly, and conclude that ends the matter. Obligation springs from God and while He sits on His throne, this duty will remain, whether we recognize it or not. We have a conscience that binds to the performance of this work, and condemns us if we neglect it.

There is a need of information concerning missionary work. Some people say that we have no time to read; that is because we are not interested in the matter; if there is anything that interests us in our city or outside we find all the time we need to read the daily papers, and keep up with every issue until we are well informed on the matter. When we become interested in the missionary work we will find time to search for truths that are helpful. They must be informed before they can render effective work. That fact must be kept before them.

As it has been said, "We shall never be able to

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wake them with a single blast; there must be peal on peal till the thunder rolls around the sky, and the lightning flashes from every part of the horizon." The world, the flesh and the devil never sleep. Their appeals are perpetual. We must learn wisdom from our adversaries; his persistence, his continuity of efforts. A fire can be fanned by wind, but must be fed by fuel, and the fuel of all missionary work is knowledge of the facts.

I close with this thought, this is the great work of the church, it is a matter which neither taste nor prejudice has anything to do with; we have no option in the matter. If we are loyal to Christ, we must do all in our power to obey his last command.

What the local church needs is not more money, but more of the Spirit of Christ.

MISSIONARY WORK AS FOUND IN THE LOCAL CHURCH

L. JONES RICE

THERE is nothing more beautiful than a group of women organized and set apart to perform a particular work in the Church, called missionary work, whether home or foreign. This organization, in order to carry out its purpose, should be made up of women who have a willing mind to serve, who have patience, a willingness to endure much, and who are capable of self-denial; not just women who place their names on the roll or accept office in order to be seen or say "I am a missionary." The word missionary has a broad

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meaning which covers all phases of Christian work. Missionaries should play their parts in the spiritual service of the Church; not only Sunday morning in the service, but in the Sabbath School, Epworth League, prayer and class services. This is the starting point which gives you power and courage to go forward. The missionary purpose is to help save souls, to care for the neglected and sick, to raise funds that the Gospel may be spread, and to build missions that we may gather in sheaves for Christ more abundantly.

I am sorry to say that we as missionaries in St. Paul church have not done all that we have desired to do in fulfillment of the present-day need. Our Church since its beginning has been closely nurtured and financially in need. We have not been able to serve our full purpose. But a new day is dawning, conditions are better, and we plan to broaden the program of our missionary society in a way that will make the Church more of a center of community service and welfare.

* I will sketch briefly a few of the ideas we have in mind. We expect to make a survey of the community, finding all children up to fourteen years of age and organizing them into two departments. The first will be the Mothers' Jewels department, including children from birth to eight years of age. Oft-times young mothers who would come to church say, "I have to worry with the children, therefore, I do not enjoy the service." Frequently mothers drift entirely away from the Church. We shall remedy this by making an attractive little place right

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in the temple—the Jewels' Rest. While parents are enjoying the services, their children will be kept interested with toys, playing games, cutting pictures, etc.; taught to sing, and given nourishment. These children will have an enrollment fee and given a certificate as a life member of the Jewel department. I am sure that this will be a step towards better and larger things.

The second department organized among the children will be the "Home Guard" and will include children from eight to fourteen years of age. After surveying the community and finding children who attend no Sunday School and whose parents do not care for them properly, we shall take care of their needs and see that they come to our Sabbath School, have regular meetings with them, see that they get plenty of wholesome recreation, and plan for them a twice-a-month program in which they take part themselves. In many ways we can help make their little lives brighter and finer, and by manifesting this interest in the little ones we will soon gather their parents to the church and cause them to see a new day; souls will be saved for the purpose for which the missionary society was organized, the church will gain a larger membership, and the community will be made stronger in the true Christian spirit.

Bishop Hamlett, I cannot confine this little idea of mine to my church alone. At a time when we are in such great need of a host of willing missionary workers, of finance, with which to carry on our work, and when there is so much social and welfare

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work to be done, we should have a larger vision of the task before us. We should realize that it is not necessary to be a college graduate, or a highly educated person in order to do effective, serviceable missionary work. Education, however, is essential. We must remember that some of the most outstanding women and most useful women of our race had very meager educational advantages; yet they have endeared themselves to us all because of their tireless efforts in bringing happiness into the lives of the poor and homeless and in dispelling ignorance from among our people. Such a woman was Madam C. J. Walker, and such a woman is Mrs. Anna Turnbo Malone. The lives of these women express the true missionary spirit.

Let us as missionaries unloose the buckles of selfishness and keep pace in co-operating with other organizations doing social uplift work, such as the Y. M. C. A. and Y. W. C. A., United Charities, Urban League, Women's Federation, and other social welfare workers. Then we will have gained a larger vision of the work and as missionaries will be fulfilling the mission of Christ and His cause.

OUR MISSIONARY PROBLEM AS FOUND IN ITS LOCAL OPERATION

W. J. TURNER

LET us notice the meaning of the word "missionary." It implies one sent with a commission, for the purpose of imparting knowledge or advice, with an object of bettering the existing

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conditions. Hence there is implied that there is a person or a group of persons who are not fitting into a certain formal way of Christian living.

When Paul and the other missionaries were sent forth, there was a religious maladjustment, which needed to be set aright. Paul and others were to give out the proper conception to a benighted people. We know too well the story of their lives, the trials, the vicissitudes, and the process of preparation through which these missionaries were compelled to go, all of which served as a refining process to rid them of all dross and sin that they might better lead. We have seen how Paul and the other missionaries had to labor, and how they had first to prepare themselves for the task set before them. So must we prepare.

Paul and the early missionaries were vendors; they were as truly salesmen as the butcher, the baker or any other merchant who has wares to sell. "Selling for Jesus Christ" is a peculiar way to put it, but, fellow-workers, we are, and are to be, salesmen for Christ. We are to sell His wares. Suppose we were walking along and saw a great advertisement on the signboard, "Wanted: Salesmen for Christ!" How many of us would feel our fitness to apply for such a position? And yet, fellow-workers, that is just what many of us have done. We have responded to that advertisement and have placed ourselves as "Salesmen for Christ." Now the question is, how are we succeeding? Are we selling His wares? Are we meeting with success? Are we

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able to cope with the situation? Are the conditions with which we have to work the same as those with which Paul and the early missionaries had to work? Is life more complex now than when Paul had to act as "Salesman for Christ"? Has man less desire for the spiritual today than he had during the days of Paul and the earlier missionaries? Has the change to the complexity of environment met in the "Selling for Christ" a change of a means of approach and of method? To what extent has the environment changed? To what extent have our methods and devices to meet this environmental change been altered? As salesmen for Christ how may we improve our opportunity?

To begin with, I should say that the first and greatest handicap that the church has in its "Salesmanship for Christ" is the jealousies and divisions brought about by sectarianism. The differences in themselves are small, but those, at least the great majority, who are selling the wares of Christ are magnifying them and making them a hindrance rather than a help.

There must be a more general interest in humanity and in selling the "wares" of Christ, and a diminished desire to sell our particular brand of religion. Then, too, we must have a prepared ministry, one which keeps up with the educational ideas and knows how to advance its cause; those who know the human propensities and what remedies and what outlets to open up for the proper utilization of the same.

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We must have a sympathetic, tolerant ministry. Tolerant in that it may both see and patiently work in a scientific manner to better the conditions that exist and that are not in keeping with the principles of our great head Jesus Christ. The adherents of an intolerant faith believe that they bear the stamp of divine authority. In the thought of the religious devotee his beliefs take on the character of absolute certainty. He is willing to concede that there is error or imperfection in either practice or doctrine. As a result, he rather divides religion into the true and the false, his own and all others. Hence we have the bickerings of each community which are conducive to anything other than the principle of the Fatherhood of God and the Brotherhood of Man. The religious elements which unite people rather than divide them should be singled out for emphasis. The fugitive and local features of religion should give place to the abiding and universal. In a community where such glaring differences advanced by man are held up, there is inevitably unsurmountable difficulties which serve only as hindrances in the "Salesmanship for Christ."

I would say, then, that in the local organizations there is that monster intolerance that must be reckoned with and that must be eradicated before the Gospel of Jesus Christ can be promulgated in the communities. How must this be done? There must first of all be in the heart of each salesman a burning desire to preach Jesus Christ to a perishing nation; that a soul may be saved. There must be a solid phalanx of all of the missionaries

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of Christ, whether they be Methodist, Baptist or what not. Those who are in darkness must know that there is a reality in Christ and there are no uncertainties within the ranks of His salesmen.

Institutionalism is another hindrance. The aim of religion should be to secure for the individual a vital religious experience rather than to inculcate in him a narrow observance of the outward forms of ritual. Its object should be to touch the life at the very core rather than put on it a superficial coating. James Martineau says, "If I see a man living out of an inner spring of inflexible right and pliant piety; if he refuses the color of the low world around him; if his eyes flash with scorn at mean and impure things which are a jest to others; if high examples of honor and self-sacrifice bring the flush of sympathy upon his cheek; if in his sphere of rule he plainly obeys a trust instead of enforcing arbitrary will, and in his sphere of service takes his yoke without a groan, and does his work with thought only that is good; I shall not pry into his closet or ask him about his creed, but own him at once as the godly man." Godliness is the persistent living out of an idea of the *Right*, the *Beautiful*, the *Good*. That will help to solve our problems.

OUR MISSIONARY PROBLEMS AS FOUND IN LOCAL OPERATION

HELEN LANGFORD

THERE has never been a time in all the history of the Christian Church when the need of honest, consecrated missionaries have been so much in demand as in the present day and generation. The field is so vast and the task is so stupendous, and still today the Master's voice rings as clearly in our ears, "The harvest is great but the laborers are few," as it did in the ears of his followers when He was on earth with men. The need of workers is apparent in both the General Church and local ranks. To supply this all-important need of active workers, some problems affecting our local ranks must be eliminated. We all must admit that to do real missionary work is no child's play. It requires one's very best thought, patience and prayers. For in some instances our problems come from unexpected sources. They must be met with Christian courage and fortitude.

One of the great problems as found in our local operation is to create a variety of missionary activities in the local membership of our churches. There are so few women in our churches who have the real missionary zeal and spirit. They think the price too great, and the demand requires too much of their time. They are not willing to pay the price. Their ears are dull to the cries of the less fortunate. The call of the Christ does not disturb them. They are at ease in Zion. They fiddle and dance while

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Rome burns. They do not see the multitudes around them, worn out like sheep, exhausted and scattered over a plain with no shepherds. They have not that emotion that so beats in their breasts until they cry, "Here am I; send me."

The harvest! The harvest! Think of the largeness of the field. It is not a few human families, or a few groups of small numbers. It is not one large nation, but it is the entire human family. God help us to awake those who are standing idle in the market places today. The hedges, the highways, and the by-ways are calling for light. Who will up and away?

The lack of full latitude in which to operate is another problem affecting our local operation. Too often has the work been hindered for lack of proper latitude. Sometimes the missionary workers are even denied a meeting night, not even allowed a day for a sermon, or to present a program. Cannot even ask for a collection. If the ladies were given more recognition in their missionary endeavors the Church would be greatly relieved in its local obligations. Give us latitude, ye ministers of the Word. We are yours to serve and not to hinder.

Another thing that affects our work in its local operation is the lack of the proper kind of literature. Our Church should have a plenteous supply of topic cards, guides, and study work, etc. We cannot educate our people to do missionary work without the above requisites. It is quite embarrassing to have visitors come into our meetings from other churches and find us lacking in these things, and going about

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our work in an unorganized manner. Somebody help us!

One of the greatest and most perplexing problems affecting our local operation is lack of co-operation on the part of the pastor, officers and membership of the local churches.

It seems at times that the missionary sisters are treated as foreigners. Very often we are handicapped and fought instead of being nurtured and encouraged. Let the pastor speak about our work and thus lend his influence in every way, to help in the work. Let the officers work with the ladies; let them become honorary members; encourage the members to support whatever program that is put on. Teamwork is the cry of the age. Let us pull all and pull together. Concerted efforts are the only efforts the devil dreads.

There are other problems too numerous to mention but the most of them are in the minor column. If we can succeed in eliminating the major problems we can get along far better than we have done in the past years of our activities.

We thank God that the women are fastly coming into their own. It is not as dark as it has been. The day cometh. We are determined to face every problem that affects our local operation with faith in God and confidence in ourselves, until victory will be on our banners.

The tasks before us this year will make all of our work of the past sink into utter insignificance. Let us make them be but the small dust of the balance.

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Come, we can, we must, we must not boast our strength, we dare not. For the best of women are but women at their best. We know we are bound with limitation. But we are praying to be renewed by the Holy Spirit for the work that lies before us. Paul well said that "I can do all things through Christ who strengtheneth me."

Our work requires added strength with churches top-heavy with debts, new fields to occupy, men suffering on mission fields; new churches to build; money to be raised for education. All of which calls for the best that is within us. But under God we will!

"If the smallest seed in the soil of love we cast,
Both day and night will do their part;
And the sower who sows, with a trusting heart,
Will find the flower at last."

CONNECTIONAL OUTLOOK AND SENSE OF OBLIGATION IN MISSIONARY EFFORTS

L. C. WHEELER

THERE is no part of our church work that is suffering more than our missionary work from a connectional point of view. If we were to carry out the teachings of the Bible that a tenth of our earnings belong to God and the church, and that the people who come into the church before they are regarded as full-fledged members must assume this obligation, there would be a great difference in results.

There is no obligation more important than our

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agreement to support the church, not only with our presence but our means. God will fill our storehouse with goods, so that there shall be nothing wanting; He will open the windows of Heaven and pour out upon us such blessings that there will be no room to retain them, if we do our full part.

Children in going to school should be taught the fundamental principles of charity, that is, they should have laid in their young and tender minds this idea of systematic giving as a foundation. This properly done, the super-structure when completed will stand the test of the public criticism. Members coming into the church are nothing more than newborn creatures. If we are to believe in what Paul said, they must be fed on the sincere "milk of the Word" until they shall have become strong enough to eat stronger food. So with giving to the church, if there is a connectional awakening in every church and from every pulpit, starting with the members as soon as they join, teaching the great doctrine of stewardship and at the same time systematizing the plans all over the church, there would come into the *coffers* of all the Annual Conferences tens of thousands of dollars to do the work of Kingdom building. The time has come when we must press the cause if we get anywhere in this work. I think if a request of a thousand people in this Conference who were financially able to give ten dollars a year to this cause and another thousand to give five dollars a year, the income from these would be fifteen thousand dollars a year to help foster this work,

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and I believe that it could be done with proper urging and instruction.

We never know just what we can do until we try. Ask in faith and it shall be given. We do not know what good things are in store for us. We urge the entire membership to bestir itself on a large scale and with the enlarged vision of connectional pride to spread the spirit of reaching the four corners of the earth.

OUR MISSIONARY PROBLEMS AS FOUND IN ITS CONNECTIONAL OPERATION

J. A. WALKER

THE history of missions is the story of the advancement and expression of the Christian church through the centuries. It has had many difficulties for the lack of consecration and vision on the part of its leadership, and defined programs for its workers. The handicaps and problems in the connectional operation of the missionary work of the C. M. E. church are due to the lack of definite programs on the part of our leadership.

As affecting our connectional operation of the missionary work of the C. M. E. church, our missionary secretary should study every phase of our mission work in every conference in the connection and make known its needs and the condition and present to the Bishops of the church a workable plan to meet the needs of the mission work throughout the bounds of the church. These should be con-

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nective and co-ordinate throughout on the part of all the Bishops to iron out every kink and solve every difficulty in our missionary machinery. There must not be any division in our leadership when the interest of the mission work is at stake.

We should think of the church as an organism. That which affects one part of it affects the other. There should be no selfishness in the operation of the missionary work of the church. The work is hindered very often because of personal ends, and political ambition on the part of its leadership. Viz., Episcopal District, Annual Conference, District and local churches. The connection is suffering because of our personal ends. (1) Our program should be definite. (2) Our program should be collective and co-ordinate in its operation. (3) Our program should be intensive and not extensive unless we are able. (4) First things should be put first; that is, the assets, the available property for the payment of debts, etc.

SUGGESTIONS ON OUR MISSIONARY PROGRAM

ADDIE M. COX.

OUR Missionary Department is an important part of our Church work. In making a study of some of the problems that confront us in this work, we are brought face to face with the question of What Suggestions can be made that will improve our Missionary Program? For any

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organization to do constructive work there must be a well laid out program, and then trained workers to execute this program. To begin with, I think it would be a splendid thing if each organization in the Missionary Department would publish a year-book containing the program for the year. In this program each officer should have a definite thing to do for the year. The officers should be the president, vice-president, secretary, assistant secretary, treasurer, secretary of Spiritual Life, secretary of Literature, secretary of Social Activities, secretary of Christian Social Service. Each officer could work with a group and in this way create new interest and new life in their department.

THE OPPORTUNITY OF THE WOMEN'S MISSIONARY SOCIETY

The women of the church have a great opportunity to do good through the work of the missionary society. The masses of people are continually asking, What are they going to do with this splendid opportunity? What benefit is the Woman's Missionary Society to our homes, churches, and to the community in which we live? This being true, the question arises as to what we can do to show them that we are making our opportunity count. Let us organize all the women of the church and see to it that our society lives and engages in some of the activities of the community for its betterment like other agencies for good. Let us select someone fitted to be responsible for the developing of the spiritual life. The spiritual life of the women of the

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church should be quickened. It should be the duty of the spiritual leader to select leaflets and Bible study, the Auxiliary, organize prayer Bands or arrange a prayer service at least once a month; organize a Bible class for regular systematic study of the Bible for a short period in each meeting or set aside some definite meeting once or twice a month for such study. Someone of the auxiliary should be responsible for the literature, that the women may be able to get the literature of their own church, so that they may know what their own church is doing, also other religious papers and magazines seeking to know the relations between current happenings and the advancement of the Kingdom of God.

This aids in the development of trained leaders. The most outstanding need of the church today is leadership. These papers can be read by members; important subjects discussed or read in using attractive missionary stories and finally taking up some text-book on missionary work for study. Someone of the Auxiliary should be selected to plan a literary program for the regular meetings of each week, invite speakers, to talk along the line of our missionary work and then a social once or twice a year makes life in an organization at some home or at the church. Some line of fancy work or sewing might come into the program. Use any line which makes things interesting, so more ladies are anxious to attend.

Someone of the Auxiliary might be appointed to organize the young people of the church and plan a special program for them. The young people are

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the hope of the church. They can be well-used if properly organized. The best thinking churches are preparing special programs to interest the young people of the church.

Divide the Auxiliary into circles in the different parts of the city which meet weekly in the homes where can be a little serving and the social side brought in will mean much to many of the ladies who do not care for other club work. These meetings bring inspiration, develop leaders, and promote sociability. It also enlists more workers and makes a place of service for every woman. There are great opportunities for the Woman's Missionary Society if we study conditions of the church and community and fix some definite plans to meet these conditions. Go forward with your great work and with your great opportunity, help to make Jesus King of all the earth. Pass the message. As our Leader and Commander looks at us, can He see that we are all stepping forward? During the war at one time the chief officer when reviewing his splendid regiment asked who among them would volunteer for an expedition. Those who would decide to do so were asked to step one pace forward. The commander expected a response from one or two only. The commander turned his back, and when he looked again, he saw the regiment entirely as he had seen it before, all in unbroken line. "What!" he said, "no volunteers?" Another officer replied, "They have all stepped forward and volunteered!" Consider what it would mean if every member of the Woman's Missionary Society should in this com-

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ing year take one step forward in getting all of the women in the church to become active workers and see to it that the society lives through the year full of life and inspiration through its activities in the church and in the community.

FOREIGN MISSIONARY WORK IN THE C. M. E. CHURCH

L. E. B. ROSSER

THE foreign missionary operation in the C. M. E. church has had very little serious consideration from the rank and file of the membership, while that phase of missionary operations has had the attention of a few ministers in the denomination. We may add that we do have a small beginning in the British West Indies managed by Rev. C. W. Benjamin, a member of the Washington-Philadelphia Conference. I am frank to confess that the effort is feeble at best.

In the discussion of the question it may be well to define what we mean by "foreign missions" in our church. We mean any and all efforts to found and maintain our church in any territory outside of the United States of America. We should develop that character of work more on the ecumenical line, working more for the salvation of Christ than along lines that will create a boast or selfishness with regards to missionaries of other communions. The militant spirit of the Christ and the zeal and lure for the souls of the lost, working upon the heart of

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some individual, often leads him with a passion to go out in the field to explore it for "Kingdom building" or the expansion of Christianity. Once upon the field, the missionary finds himself woefully unprepared to do the work his soul calls upon him to do. He is ignorant of the language of those among whom he is laboring; he does not know the local social and economic conditions, neither is he posted upon the civic questions he is to meet while in the land.

We are thus confronted with the questions of *preparing* for the foreign field before we can actually *begin* to do foreign work. To use unprepared men while preparing them is exceedingly expensive and entails enormous waste of money and man power; besides the stultification of the efforts because of failures or slow progress.

In view of the end of this paper—discussing what shall be done and the best methods to do it, we take the liberty to say that we would be wise to select natives, and do for them what we would do for ourselves; prepare them for the foreign fields by placing them in the schools of our country. Let them have medical and theological training for the work of the ministry in un-Christian countries.

The securing of funds to carry on the work is the hardest and most difficult problem to solve. We shall give this our attention before we close this article. There are other matters that should have some attention. We should make progress by observing the work of those who have pioneered and

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explored China, Japan, India, Czecho-Slovakia and other countries. Our tasks would be to take up work in Africa and some of the smaller islands of the sea. These must be taken and kept for Christ's church.

We are the missionaries, for our church was born of foreign missionary zeal and lure. Wesley, Whitefield, Boadman, Pilmor, Asbury and Coke were missionaries. The same zeal created by these extended to Freman, Garrettson, Jesse Lee and Black Harry. Then there came along a large number of whom the world was not worthy—Allen, Varicks, Spencer, Beebe, Miles and Vanderhost, Holsey and Lane. Thanks to God for these men. There is a numberless host of unnamed women whom the Lord of Lords will reward, that have made all of the undertakings of the early church prosper by their missionary spirit and zeal.

This missionary spirit has given birth to the present evangelic church from the days of Luther, Knox, Savonarola, Milton and Bunyon. Their songs still ring in the ears of people whose hearts become strangely warm with the love of God, and blaze into a flaming torch.

There is no way we can escape having some personal pride in the spread of the gospel in foreign countries, just as we take pride or joy in the success of the church in this country. We think Paul must have gotten a great deal of joy when he found himself in Lystra, Lyconium, Malta and Macedonia. Peter must have been happy when he was called to

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the housetop of Simon, the tanner by the sea, and caused to preach that sermon to Cornelius and saved his household. Phillip had a heart that swelled with emotion when he led the steward of the queen to the water and added him to the church of God. All of the disciples rejoiced when they saw and heard the men of the outermost parts of the earth speak of God in their own language and tongue. Why should we not take some personal joy when we see our work prosper?

Moral qualifications, coupled with the abundant sacrifices that must accompany everyone who entered this field, form a part of "the best methods" to develop our foreign fields. We need a strong and special organization to maintain the force in the field by the levying of some special allotment for that purpose, making a survey and estimating the cost and then live up to the proposition. We believe we should make a strong stand to support Rev. Benjamin and such others as may be allied with him at this time.

It is not ours to legislate at this time for the foreign work, but may some seed be sown that will grow into fruits at the proper time and the Lord will cause some bread to be cast upon the waters that will be gathered after many days.

We should stop long enough to take stock in matters of "Kingdom building" and church expansion activities. In taking stock, the character and purpose of the stock takers will materially affect the findings. Therefore those who would appraise the

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work of the Lord must themselves be the Lord's anointed. They themselves must have already given themselves at any price to conserve and expand the work of the church in foreign fields. The dominating zeal of the militant Christian must be that of the spirit of sacrifice that the Lord himself exhibited in order to answer the call of the foreign fields.

Some might think that it takes money, men and women to develop this field. These are needed, but more than these. The men must have preparation for the task. They should be equipped spiritually, physically and intellectually. These essentials stand to be assisted by willingness to serve, forbear and endure for the sake of the cause.

It is not enough to say we should have foreign work because others have it. It is doubtful whether or not this *modus operandi*, in foreign fields pleases Christ and therefore is not productive of the most lasting results for the kingdom of Christ.

The task of making the collection has become a problem and there is this outstanding reason: we have been unable to sell the idea of giving to the membership of our group. The vision of expansion has not as yet gripped a sufficient number to produce means to carry on effectively among the un-Christian neighbors. The mission of the church has not been transferred from individual to the collective needy of the earth. We have not sold to the consumers the idea that to "save ourselves" we must "save others." When this is done we will have no

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more difficulties in finding the means to promote and protect the foreign work. This provision once made will serve as an incentive to those who may have a desire to labor in un-Christian lands and nations.

The great moral soul will come as the grip of the love of Christ takes hold upon the men and women who may resolve to enter this branch of the church. The intellectual preparation is needed to meet the contest with missionaries of other religions of the firmly intrenched army of opponents of Christ. We must learn the lesson that in some parts of the world our Christ is hated and despised; we may add that in our land, we must guard against encroachments of the aggressive teachers of Buddha, Confucius and Islam worshippers. They come within the confines and near the temples of Jesus Christ and set their altars a-burning, thus throwing out a challenge to our faith and a banter to our courage. As we labor yonder, they labor here. We make converts yonder, they make them here by their craftiness to those of our own fellowship. What must we do to check the losses and hold all we get and thus increase the Christ-hold in the world. Let us call your attention to a few figures that will in a measure throw some light upon means that can easily be classed as pure vanity, and useless expenditure of money.

In order to make a good sale of this idea, we quote a paragraph from a magazine called *The King's Business*: "We are told that the output of perfumes and other cosmetics have multiplied six times within ten years. Creams, rouges, lip-sticks and such, rank

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first in value, their annual production amounting to \$34,178,999. Talcum and other toilet powders, \$21,432,000; perfumery and other toilet waters, \$20,544,000; hair dyes, \$1,616,000; other cosmetics, \$8,057,000. It is safe to say that ninety per cent of this expenditure could well be spared, and with no less of beauty for the fair sex. Now what blessings might be spread arounded the world if this large amount could be expended upon the foreign mission field.

HOW TO CREATE INTEREST IN FOREIGN MISSION WORK

A. W. WOMACK

THE subject assigned to me should be of supreme interest and chief concern to us all. First, because of the eyes of, not only all Christendom, but Jesus Christ, are upon us as a denomination at this time, and they are measuring our sincerity and Christianity by not only what we are doing here at home, but by what we are doing in foreign fields as well.

Many have said, and are still saying, now that the C. M. E. Connection has had fifty-eight years of marching, produced its great men and built stupendous institutions of learning, and boasts of their mammoth membership and men of culture, what will they do with the challenge imposed upon them to do foreign mission work?

A speaker said, at the students' volunteer conference, held in Detroit the last of December and

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the first of this month, when discussing our relationship and responsibility for China, Japan, Africa and the natives of the isles of the seas, now that America in one way and another is exporting the developments of science, destructive instruments, and a hundred things, into these countries, which will not only be destructive to the natives themselves, but to us, if we do not at the same time keep up exporting missionaries and the teachings of Jesus Christ along with them—that we cannot discontinue sending and supporting missionaries if we desired to protect ourselves and be Christians.

This thought came to me and gripped me: If other denominations, who have for decades maintained foreign mission work, take that attitude, where does Colored Methodism enter the equation, and upon what premises do we stand? For we have not heretofore done anything and are still doing nothing.

The education of William D. Neyetikiga, his cousin, Joesi, and the going and returning of the late Dr. John W. Gilbert—the former two natives of Africa, and the latter (Dr. Gilbert) one of our own, who lived among us, lectured to us, and from Africa wrote about the appalling superstition, ignorance and craving desire of the natives to hear the gospel preached and to learn about Christ—the eight years of our being represented in Trinidad in the person of Rev. Benjamin, who has worked there single handed, built up missions and sent out S. O. S. signals for us to come over and help him, afforded us all the opportunities any church or denomination

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should want, to help carry the gospel into all the world. But until now, the denomination is still at ease in Zion. But there are those among us desiring to see the banner of Colored Methodism unfurled to the breeze in both Africa and the Isles of the Sea.

As the heads of the denomination are not sold to the idea, the problem confronting us is found in answering our subject: "How to Create Interest in Foreign Mission Work?"

Knowing the Church as I do, I will not say that we are not, to some extent, sold to, and interested in, foreign mission work, any more than I would say that deep down in their hearts the children of Gad and Reuben, when their physical existence was at stake, meant to sit at home while their brothers went to war to protect them, nor the prophet Isaiah and the apostle Peter. They were interested, but not deeply so. Isaiah in preaching the gospel in his community and the apostle to the Jews.

Isaiah and Peter to become deeply interested in others, to give up home, selfishness, and become real missionaries had to have new impressions and broader visions.

When Isaiah got his new vision, saw the Lord, he then saw himself and subsequently saw his fellow men engaged in sin and vice, and when God wanted a missionary he said, "Here am I, send me."

When the apostle Peter had gazed upon that sheet, knit by four corners, containing all manner of four-footed beasts, creeping things and fowls of the air, and the Gentile Cornelius, he saw himself, how selfish he had been and his relation to his fellowmen,

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and said, "I see now that God is of no respect of person for the heathen and Gentiles must have the gospel also, and I must help carry it to them."

Therefore to create interest in Foreign Missions, the heads of our connection and more of the communicants must have deeper impressions and broader visions.

Can we as a denomination maintain our standing and be looked upon as a church commissioned by God to go into all the world and save men everywhere, and not do so? Verily, I believe we shall be held accountable for the invitations and opportunities already refused, when our own cried, and we would not go to their rescue. Inasmuch as we did it unto the least of one of his little ones, we did it unto Him (Christ).

To create interest in Foreign Mission Work let us study the conditions of these lands, their real needs, and thus know them better, and we who are sold to the idea must not give up, but sell the idea to the connection. This is possible and it may be that there are some of us Christ wants to work to create interest in Foreign Missions.

Martin Luther was so interested in Catholic reform that he would not keep still until he sold his idea to others, and we got what is now called Protestantism.

Stanley, one among, if not the first missionary to Africa, was so interested in the redemption of it that he would not rest nor give up until he interested others; and, among the last words he uttered were: "Africa must be redeemed." And to some

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degree we see the fulfillment of his prophecy, even if we are not helping to make it true.

William Loyd Garrison, Sumner, Frederick Douglass, Harriett Beecher Stowe, Wendell Phillips, all were so interested in the abolition of slavery that they would not cease talking nor writing about it until interest was created against it, both east and west, and among other things, causing the north and the south to engage in war against each other for four long years, results of which were the union was saved and four million and a half slaves freed.

Therefore, we who have the vision of our duty, toward Foreign Missions, but are so small a minority that we are not now heard, if our cause is a worthy one and we are right, while there are not many now interested, they will be.

Then for Zion's sake, let us not hold our peace, and for Africa's and Trinidad's sake let us not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth.

HOW TO CREATE AN INTEREST IN FOREIGN MISSIONS

LULA HAWKINS

THE church should go forward with her world-wide mission vindicating her name as champion of a pure and peaceable religion, with consecration surpassing all that it has ever demonstrated. This is the hour for sacrifice, for de-

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votion that calls for obligations which are unflinching and unlimited.

The knowledge of the Lord must cover the sea now before it. This is the time for practical consecration to shine, in order to save the world from outbreaks of wicked ambition. Tissue paper Christianity is a demonstrated failure. If the earth is to be covered deep with a knowledge of the Lord we must see to it that the tide will not fall before it rises. It is imperative that we hear the call, we are obliged to help our brother wherever he may live. The foreign brother is our neighbor and we are commanded to love him as ourselves. We may not obey the command but God's love still reaches out to him. We are His instruments through whom He delights to work. The children of Israel did not know just how they were going to cross the Red Sea but they crossed it without being affected by it. The heathen is appealing unto us for help. Look at the children of Israel right at the Red Sea going forward into a foreign field. Let the waters represent the home field in the height of its prosperity. See them divide and make an opening for the foreign passage in the bottom of the sea. Look behind them and see them pursued by Pharaoh and his hosts. See the waters (the home field) unite and shut them out from their enemies and the waters cover the foreign field, shelter and protect it.

The strong wind which blew the waters represents His spirit making it possible for the children of Israel to strike foreign soil. This wind (or Holy Spirit) bringing the forces together for the purpose

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of serving the foreign field. Some say, complete the home program before taking up the foreign field. The home field is perpendicular to the foreign field. She is feeder to it, the training school for probationers. The bigger the spirit for foreign missions, the better we can work at home. There must be a willingness to measure up to the fulness of the command, "Go ye and teach all nations." What others are doing as a denomination along this line does not eliminate us. We are still bound. The Pharaoh at home says that work in foreign fields is not necessary, we are needed at home. We have heathens at our door. Pharaoh is trying to hold us at home to serve him, but the message rings loud and clear from Jehovah, "Let my people go." Don't quench the spirit of world-wide missions. The light is shining amid areas of darkness, no lesser goal should satisfy us. Our missionary possibilities are boundless today. If we are not responsible for the darkness that does prevail in our foreign field, who is? Conditions will never be met until we do our share.

Have I made a full surrender with a true and loving heart, or am I in self-deception trying to keep back a part? We are withholding our sons and daughters from this service. The church should throw her mantle over her children so that they can not escape the service. The mantle is the stamp or seal. In the commercial world the stamp of the firm upon the article makes it more valuable and is also an advertiser for the company and makes its own sale. The church's mantle is the same. It

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works within and shines without. Sons volunteer for the service of the world and some are drafted. The lamp must be turned so high that sons and daughters are constrained to volunteer. The church should be in a position to draft them through her appeals of love, "A Christ for the world, service all for Christ and Christ for all." "O Jerusalem though thou killest the prophets and stonest them which are sent unto thee, how often would I have gathered her children under my wings and ye would not. Behold your house is left unto you desolate." O Church in America, thou who has heard the gospel invitations and sitting with your faces toward an open door of service, see the weary souls who perish while the days are going by, beholding not through a glass darkly but face to face the good that we may do while the days are going by, persecute the prophets, will not endure sound doctrine, how often would I have gathered thee under my wings but ye would not. Your country is going to be left unto you desolate and this grand and glorious old gospel that is being preached to empty benches and is not made practical by those who hear it will cease to be preached to you, but the heathen will arise and shine for their light is come and the glory of the Lord is risen upon them.

We need more Mt. Moriah experiences. We should feel the journey is incomplete without Isaac. The demand is never met until all the family (the church) and all its life and interest are surrendered unto God. While the church is on her Mt. Moriah journey and at the altar of sacrifice, God gives her

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a vision of the ram caught in the thicket, helpless, a foreigner, a stranger to grace, wild, unconscious of his own existence. Abraham saw the need of this offering because it was commanded and because he was with God. To be with God we must make the supreme sacrifice. Our foreign program must run parallel with our home work. We must make our churches standard missionary churches by giving missions their place which is the first place in the church operating even more regularly than official meetings of the church because it is fundamental. It is to the church what the sun is to the world. The only real expression of Jesus Christ, and should be broadcasted abroad to all the world. Place the subject of foreign missions where it will meet with opposition and it will gain strength. It is of God and will prosper through persecution. Make it a united task; discuss it upon all occasions; make demonstrations of it in our local societies; put it upon the screen, and send one of our own to its field. It will tie us to the work and it is the isthmus connecting home with foreign work. We can see no obstacles as long as one of our own is upon the field. Agitate it, keep it upon all our programs and make it an inseparable part of the church's work. A well developed and established home field is an index to the world's great foreign work.

The fellowship or stewardship should be taught to beginners. A child's curiosity is to test out things. He is interested in his own test. The church's test is on now. She is inheriting promises which she seems unwilling to believe and execute.

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Vision of stewardship is needed now. When times are hard we make a cut on our offerings to God when we should really give more and make a cut upon things we desire and do not really need. Money is in the way of a new creation of the foreign missionary spirit within us.

Money and individuality are inseparable. They are essential parts of our personality. We can not consecrate ourselves without them. They speak for us all over the world; they light up a foreign field. These powers are so wonderful that we need God to hold them and guide them aright. Each one of us is God's steward called by Jesus Christ to give with a glad heart, and serve with a faithful purpose in prayer and personality of possessions. The more we give, the more emphatic His message is. "Prove me now here saith the Lord of hosts, if I will not open you the windows of heaven you are out of a blessing."

Those who oppose foreign missions and deliberately refuse to contribute to its support and advocate home missions only, are not really interested in home missions, but home preservation. We can not oppose foreign missions if we have decided to live for Christ and are walking with Him. Home missionary work may be done without Christ's spirit for human sympathy, for conditions that we see existing around us move us to action. Sufferings of friends, next door neighbors, children naked, hungry, cold and sick with nobody to care will cause a zeal for God to arise within our hearts, but not according to knowledge to serve our fellow man. In

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foreign fields we walk by faith and not by sight and are prompted by divine love and we are ready to send relief. Our zeal according to knowledge arises within us and we hear the macedonian cry of, "Come over into Macedonia and help us." We are compelled to be interested in foreign missions if not home missions will fail because all of the activities in it are not real but may be reasonable. It has a limit of its own. Its limit should be in Christ, but it can not be unless her sister foreign missions are with her.

We repeat that the arguments against foreign missions are reasonable but not real because there is no reality without Christ. The substitute for the whole is put on Christ and walk in Him and you will see the field that lies before you with an open door to serve, ready hearts to serve, and if we serve we shall find joy in the service.

Therefore, the greatest of interest should be kept up for the foreign missions, for they will create a greater interest in home missions. No home mission is complete within itself, but must run parallel with the missions in foreign fields.

CHAPTER SIX

Our Problems in Other Regular Church Work

OUR PROBLEM OF REGULAR AND PUNCTUAL ATTENDANCE.

L. E. HAMLETT

IN this airplane and electrical age of the world, we are confronted with many problems that hinder and retard the attendance in our church work. First: a lack of interest for the work of the church. There are some who have the tendency to put other things of far less value before the work of the church; there are others who believe or say they believe that they can serve God as well, and get as much out of it at home as they can at the church; hence, under this false notion they take the habit of attending only occasionally, and even then in an uninterested and slothful way. There may be some truth in their claim, but very seldom do these who stay at home ever make an attempt at serving God.

There are those who only attend church in accordance with their attitude toward their leader; if that attitude is favorable, they go regularly, and are punctual; if that attitude is not favorable, they seldom go, and even if they do go they will make no attempt at being on time. This state of affairs grows out of the fact of a misconception of the real purpose of the true worship of God, in that we see

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only the agent, through whom God works, and not the real work of God.

There are still others that do not go on account of their neighbors not going; in this they overlook individuality and personal service, for, "If I will that he tarries until I come again," says Jesus to Peter, "what is that to thee? Follow me." Yet there are those who use the wrong standard of measure in that they measure themselves by themselves and compare themselves among themselves, and the Bible says that they are not wise.

We should recall the simple statement of Emerson: "There is no art like the art of putting first things first." If this statement is followed we will have the solution of the situation. If we will study this group of ours a little further, we will find that in other walks of life as well as the work of the church, they are just about the same. We need more will-power, and a predominance of self-interest. Paul says, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

Dodging the responsibilities of the work of the church is another big problem that confronts every leader in the work of the church. There are those who get a misconception of the real requirements of God upon us of our real service and sacrifices we should render to Christ and His cause. We are willing to receive the gifts of God, in the fulness, but, in turn we are not willing to give to God our reasonable service. In order to avoid giving and at the

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same time to avoid being called on to give in the presence of others, we stay at home and thus dodge the responsibility, and if we don't stay at home, we go to parks, to movies, or to any place other than the church.

Then there are those who seldom fail to attend the service of the church, and yet they are very seldom on time at the services. This, I think, can be traced back to the one in charge of the services. In this I mean that we, as leaders, are sometimes very anxious to deliver our message to a large crowd, and for that reason we decide to wait until the crowd comes to begin, when as a matter of fact the crowd is waiting until we are through with our preliminaries before they come. By waiting one time makes the crowd still later for the next service, and at the same time it will cause those who are on time at the meeting to be late in coming to the next, and they will conclude that since the leader is going to wait for the crowd, they just as well wait at home until the crowd gets there before they go. Now then, to meet these problems much care should be exercised in the preparation and arrangement of all of our programs and services.

The attractions of the world are varied and many, and the scenes of the world's attractions are constantly changing so as to keep a new interest before the public. If we, as workers of the church, are to have regular and punctual attendance upon our services, we must, in some way, meet the competition of the world's challenge, and in order to solve this

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problem our programs must be of such interest and value to our people that they will meet the demands of today. We must make our services so interesting that they will be instruments by which we can draw not only the same crowd, but that the next service will be more largely attended. In order to make for punctual attendance, first make sure that the service will interest and help the people that are to attend; second, spare no pains in making known to the public the kind of program you have for them. The lack of advertising, I think, is one of the things that is largely responsible for the lack of the kind of attendance that we want. The public seldom ever knows about our program until it is all over. So, as I have said, ere this: Make known to the public what kind of program you have, then make known to them the time for the program to begin, and when the time comes to begin, start your work; wait for no one, and thus train the folk that you are not going to wait. Then the late comers will learn of what they have missed by being late and to the next service they will be on time.

THE PROBLEM OF REGULAR AND PUNCTUAL ATTENDANCE

J. W. GOLDEN

REGULAR and punctual attendance in any phase of life is a valuable asset. It pays the physician to be regular and punctual in his appointments. The lawyer finds it valuable to be regular and punctual in attending his appointments.

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The school teacher, taxi driver, chief of police, the railroad porter and conductor have regular and punctual times to perform their duties. In fact, in all phases of life we find that the element of regular and punctual attendance in the performance of any duty is a fundamental factor.

When we come to the Church and its activities we find this element just as valuable and just as fundamental as any where else. The primary purpose of the Church is to save the world. If everything else in the world is regular and punctual in their efforts and the Church is not, how then can the Church perform her sacred duty? It cannot be done. In the Church there must be attendance. Not only must there be attendance, but there must be regular attendance. Is regular attendance the only thing necessary to save the world? Suppose a man is in the habit of going to church every Sunday at twelve o'clock. The preacher begins his services at ten forty-five. By twelve o'clock he has just finished his sermon. Just as his sermon ends, this good brother, who is regular in his attendance, comes in. You can clearly see that, though this good brother goes to church regularly, he receives no benefits from the pastor's sermons. There must not only be regular attendance, but there must be punctual attendance. Why were the teachings of the Apostles so effective? Let us recall the story of Peter and James on their way to church one morning when a lame man asked them for an alms. They had neither silver nor gold but they had power to cure the man, so they cured him. The Bible says that it was their

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custom to go to the temple at that hour. They were not only regular but they were punctual. By being punctual they saved a lame man. If we are to save the world we must be regular and punctual in our attendance at church.

In the church, more than any where else, we face a great problem. Why don't we have more regular and punctual attendance, and how can this regular and punctual attendance be secured? In the first place, let us say the lack of a definite program of church service or a failure to execute that program. I have heard people say they would go to church on time but they don't know what time the preacher is going to start service, or they want to wait until he has finished fussing, or until a certain officer is through with his stereotyped prayer, and other excuses. Many churches have no regular form for opening services. Others have a form that is foreign to every one but themselves, and by the time people get used to it they change, so you never know where you are until they begin taking up collection, or when they finally get hungry and say the benediction.

A lack of interest on the part of those who do attend church and who help make out the program of service is a drawback to regular and punctual attendance. A lack of preparation on the part of those who are to carry out the church program will also prevent regular and punctual attendance. Seriously, my brethern, it is my opinion that any pastor who will use the regular form of opening his service and will be prompt on the hour, and teach his congrega-

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tion the solemnity and impressiveness of the service, will secure regular and punctual attendance. I believe that the minister who has prepared himself in head and heart and diligently puts his life into the things of each day that affect the people, and goes into his pulpit each Sunday with a message of Christ's teachings and love, and with the divine guidance, can take the advice of the Psalmist, as expressed in the first Psalm, and so arrange his people that the righteous shall not sit in the seat of the scornful, nor stand in the way of sinners.

A definite program, a definite time to execute this program, interest on the part of those carrying out the program, preparation, a determination to succeed—these are the things that make possible regular and punctual attendance. And when these things are woven together and carried out to perfection, there will no longer be a problem of regular and punctual attendance.

REGULAR AND PUNCTUAL ATTENDANCE

C. A. CRAIG

WE shall endeavor to present some of the findings of our own experience on the question of regular and punctual attendance. How have we solved some of the problems? First, by regular attendance of efficient and competent leadership, whether secular or spiritual. Those who are leaders themselves must insist on regularity and as it grows, such a spirit must be increasingly encouraged into speedy maturity. Regularity can

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not be brought about by driving, and this being true, there must be perfected plans which will bring it to pass.

Regularity too often is developed and the people drawn to the congregation, not for the sake of the Christ-spirit, but for self-importance. In this respect the true value of regularity is destroyed.

We multiply the selfish ego to its highest terms, in either lengthy sermons or long, unprofitable talks until the minds of the people of the congregations become congested. Indigestion is very bad upon the physical organs of our stomachs. It has the same effect upon the minds. The mind is the intelligent or rational faculty, which must have its *proper* food. It must be fed, but not over-fed. It must be fed just enough. If this condition be discovered by those of us who are in charge of feeding the minds in time, instead of having irregular attendance, I am of the serious opinion that we would have regular attendance. Any one may be ever so hungry physically and ever so desiring to take food, and yet if over-fed he becomes indifferent and grouchy, and when under-fed he becomes a real complainer. If fed the exact amount he is ever happy and remains a constant eater.

We find if constant attendance is not enhanced, it is unreservedly because one or the other conditions prevails; that is, the minds are either over-fed or under-fed, and in most cases they are fed undesirable food. This is done at times by bringing official matters before the public on Sunday morning when visitors are often in the pews. Too often we

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take a text on abusing and threats to persons. We even offer fights in our pulpits, and such to the rational mind is what sour food is to our stomachs. When the stomach is sickened it throws it off, but when the minds are sickened they go off, and the difference is that the stomach will retain more in eight or twelve hours while the mind will not attempt to take more in from eight to twelve months. I am saying that the human mind is life, and therefore to keep life the mind must be supplied with rich and noble thoughts, inspired by the life of Jesus Christ. People do not come to church to hear the outs and ins of wrangles and disputes. They do not come to hear what physical giants their pastors are, after weeks of burden and toil, but they come to hear Christ preached; they come to see Jesus; they come to be lifted above their labors "to the sunlight of joy and love." They do not want their ministers to be parading their physical abilities. They want real soul, heart and mind food. And if this were given to them entirely, and more generally, we would have both harmonious and regular attendance under all circumstances. I do not mean a packed house under all circumstances, but I do mean those of a community who possess church life, who would be regular in attendance.

Our contention is built expressly upon the grounds that why we fail to have regular attendance is because the minds of the people are not properly fed by those of us who are in charge of feeding them. Well may I add, brethren, feed Christ to the people and not ourselves.

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On the question of punctual attendance, I have this to say: This too depends largely upon efficiency and the Christ-like spirit. We cannot, through abusive methods, arouse our people to the real sense of the need of punctuality, but if conditions over here are not as they were down yonder, do not over-estimate ourselves, and under-estimate our congregations, but rather commend them, be proud of them, be glad that they came out to see you, much less to hear you, even though they be late, you hold in mind that punctuality is your ideal, and yet it may not be expressly stated to your new congregation; that is with reference to what you will do and what you will not do, and what you will stand and what you will not stand, what you will take and what you will not take, and what you Negroes must do and what you must not do. First, because some are there who would gladly become your punctual follower on advice and yet for bigotry on our part he or she or they will take advantage of our purposes and kill our services for six months or more, and forever so long as we remain, so far as punctuality is concerned. Next, people perhaps do not have to come to church; they may, but we cannot drive them. Therefore boastful vainglories before the public of what we are, and from whence we came, and what we are used to, do not help conditions. Praise your people, if for nothing more than their presence. Next, call your Board or an enthusiastic church meeting; praise the past and organize the present; advise kindly the future; get a mutual agreement by impressing each auxiliary that it is

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indispensible, and that we are depending upon each at hours designated for services. Use the terms "hours to be punctual," and keep it up, live it up, work after it continually, and in all cases we can get punctuality instead of indifference. It can be done, but not by might nor by power, but from a warm heart, inculcated by that noble Christ-life, and the arduous problems are solved, which insures you true loyalty, unique punctuality and ideal regularity.

THE PROBLEM OF PUNCTUAL AND REGULAR ATTENDANCE AT CHURCH SERVICE

H. D. DENSON

THERE are many problems, both physical and phenomenal, to be solved, have always been and always will be until the end of time; when Christ shall have put an end to all other power, all authority and reign supreme, some of these problems will have been solved and some yet are to be solved. We, as workers in different walks of life, are God's workmen to go about these tasks.

Effecting Punctuality.

How are we to cause punctual and regular attendance of our respective church services? Can it best be done by detailing to our congregation about the unrighteousness of irregular presence and procrastination? No; but first let the leader set the example by being on time and regular in his own attendance, be prompt to his promises, be punctual to attend all meetings he is amenable, be prompt to keep engagements and to the carrying out all fixed

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hours for service, whether eleven o'clock Sunday or funeral, whether prayer meeting or official board, be punctual. It will count, for people rather would see a sermon than hear one, minus the seeing.

Fixed Program.

After this rule is kept we should have a fixed program for both young and old, with songs all selected, choir at its post, scripture lesson both selected and able to be read well and with understanding; do not have the program so it will be dependent on any one person, for he or she may be late (sometimes on purpose to show how important he or she is) let it be plain and simple, but so well in hand that there will be shown no sign of awkwardness. Avoid rushing, but never drag; make every song and prayer peppy; read scripture with life and meaning; let your devotion be a real service; don't allow yourself to have to warm up; people do not like to come in from out of doors, where the temperature is low, to make a fire and wait for it to ignite and burn, but prefer to spend the time out of doors until the fire burns and the room warms up. Have the gas started. This is an age of speed. Trains, automobiles and air-ships for traveling; telegraph, telephone and radio for messages. People want to start quick, get there quick and get a message quick. Read your notices; do not stand and fumble them out and repeat yourself two to four times trying to think of something else to say; start on time, go straight ahead, don't wind, make every part of your service interesting. Be punctual to the carrying out of every

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part of the program and the people will get the leader's spirit, for, like priest like people.

Helper's Part.

The officers, because of their official influence, should set right examples by being punctual and prompt in their church attendance. It is the first law of Heaven to be on time. Jesus told Justice, "Four thousand years meet me on Calvary and for man I will pay the debt." It was a dreadful time and place, but not one minute was He late, and did not ask to wait for some one.

Doers of the Word.

We, as church leaders, if we would help to solve the problem of punctual and regular attendance at church service, must not content ourselves to teach, but to do. Never wait. Whatever the fixed hour, start with what you have and you will have more the next time; by waiting you will lose some of them you have. Be punctual in dismissing.

What the Church Has to Offer.

Now the question is raised: Why should this problem be solved? The answer is, because it will make the service more attractive, and more people will attend it. Why should more people attend? So as to give a larger and better support, like that of a business institution? No, not at all. We say it makes business prosperous, society flourishing, to have large numbers, who are punctual and regular in their attendance, all of which is true, but not the true reason for punctual attendance at church service. The church has something greater to offer,

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and asks nothing, for it is not suffering. The church can not suffer, for it is of Christ. He is its founder. He is its head and all is His.

What the church has to offer has been answered by a hundred leading American ministers, selected by Dr. C. L. Stelze.

1. The church brings an authentic message concerning God—which leads to the secret of all worthwhile living.

2. The church offers comradeship with Jesus in all the affairs of life.

3. It gives acquaintanceship with great men of the past.

4. It brings fellowship with the great host of believers throughout the world.

5. It gives an opportunity to work with other men for the cultivation of the Spiritual life, and for increasing the stock of goodness in the world.

6. It enriches us with the noblest traditions of the past.

7. It gives us comradeship with the loftiest spirits of the present.

8. It challenges us with the task of healing a broken, bleeding world.

9. It relates the whole range of life's interests to a high spiritual purpose—that of bringing in the Kingdom of God.

10. The church offers to men the most inspiring task in the world.

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11. It has a world-wide program of social adjustment—sanctioned and empowered by religion.

12. It offers a moral foundation upon which commerce may be established and character may be built.

13. It gives me a view of life which lifts them out of themselves and relates them to vast purposes.

14. It offers to men a center of human interest.

15. It brings opportunity for unselfish service.

16. It provides the greatest moral adventure in human experience.

17. It has a challenging program for personal living.

18. It engenders a social passion which builds a new social order.

19. It propagates a faith which destroys all fear.

20. It offers a place of leadership for every man who possesses real ability.

21. It proclaims a solution of the problem of sin.

22. It ministers comfort and strength when trials come and sorrows weigh upon the heart.

23. It brings an enlargement of life's meaning.

24. It gives guidance in life's endeavors.

25. It gives assurance of life's outcome.

26. It offers a message of courage and hope.

27. It has wisdom for the times of perplexity.

28. It brings assurance and perfect peace.

29. It brings emancipation from ignorance by the truth which makes all men free.

30. It leads men to the power of eternal life.

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THE NEW DAY.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour;
That ye might tell your sons who see the light
High in the heavens—their heritage to take—
“I saw the powers of darkness take their flight;
I saw the morning break.”

—Owen Seaman.

PROBLEM OF MAINTAINING A SPIRITUAL CHURCH

THOMAS MONROE SMITH.

THIS is a subject that requires some study and is of no little concern to the matured mind. I don't quite understand why I have been selected to discuss, to give you some views upon a subject so far-reaching, so vital—a subject that has to do with the basic principles of our Christianity; affecting all of our Christian endeavor. I fear, yea tremble! Not so much because I am dealing with sacred things, treading upon holy ground uninvited, but from fear that I might give you the wrong understanding, or that you might not get my point of view upon this subject. In presenting this subject to you, and this is about all I can do because I am yet

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a student upon this important subject, and also aware of the attitude of those who don't quite understand, when we seek to get a better understanding upon religious matters.

Now, Brethren and Christian workers, tolerance is necessary before we can make progress in any field of human endeavor—and this rule holds good in the field of religion, Christianity in particular.

The questions loom up before our mind are, *is there a problem of maintaining a spiritual church? If there is, then what should be our attitude toward this problem? And how should we proceed to solve this problem?*

In the first place, it takes some degree of understanding to realize when there is a problem, or to identify problems. Then the question arises, what is a problem? It is pitiful to say and yet it is true, this is where all our difficulty arises in realizing when there is a problem and in identifying problems in every field of human endeavor. Some of us have a mistaken idea about what a problem is; we feel that problems are found only in the study of the science of mathematics. It is true that we do find problems in this branch of study, but the definition of a problem reaches further than that. Then there are some of us that don't know what a problem is. And still others that have applied themselves to the all important task of seeking and of searching to find out what a problem is. But we will not get very far with some people having a limited understanding, and others with no understanding whatever upon the subject, and still others

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having a clear understanding upon the subject. If I understand clearly, the want of an understanding to bring things in their right relation is a problem. This definition grows out of the idea that all knowledge is related, establishing a unity when it is rightly connected. When this is done we have no problem.

Now let us consider the first main question, *is there a problem of maintaining a spiritual church?* before assuming that there is a *problem of maintaining a spiritual church*. Brethren and Christian Workers, we have assumed too much already in this day of questioning and seeking why these things be. Yea, the rock bottom! Yea, the foundation on which things rest! We have stayed too long upon the surface of things. We must dig down beneath the surface until we land upon the rock bottom of things—the foundation upon which things rest. In this, it takes no little study. Now, *is there a problem of maintaining a spiritual church?* When we note the changing attitude of the people towards spiritual things, affecting our church life in every way, we must admit that there is a *problem of maintaining a spiritual church*. Whether we admit this fact, it is none the less true. We are living in a new age! The changing conditions and the response to new stimuli speak out and tell us as Christ spoke out to the Samaritan woman at Jacob's well, telling her, in substance, that she was living in a new age and that she must adjust herself to serving God in a new age. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem,

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worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." Some of us are like the Samaritan woman, unable to interpret the ways in which this new age speaks out to us, yet conscious that strange things are going on, and in our reply to this new day by our actions, we are looking for a changing order of things in the distant future. "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things." It matters not how feeble our understanding is, we have a knowledge that a changing order of things will take place sometime. But the exact time the change is taking place or will take place is beyond our understanding. This difficulty grows out of our limited knowledge of the things going on—and this prevents us from successfully identifying the day in which we are living. Such meeting as we have assembled into today that has for its purpose to acquaint us with some of the problems that are affecting our church life, endeavors to tell us in clear terms as Christ further told the Samaritan woman that she might not go away wrongly impressed, "I that speak unto thee am He." It is a fact that this new day does speak out in the changing manner of our approach into the things known and unknown and our new method of doing things. Our problem is, how are we to use the vast accumu-

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lation of new knowledge growing out of our pursuance of truth in every field of human endeavor? And thus we pass on to the next main question. *What should be our attitude towards this problem?* That is, the *problem of maintaining a spiritual church.*

As Christian workers, we cannot altogether blame the people for their changing attitude towards our work. We can't say that they are altogether wrong in their changing attitude towards our work. The people are following the trend of the age. And this is quite natural when we consider that the age always predominates over the individual and groups of individuals in new ideas and ways of doing things in such a way that no individual or group of individuals can successfully prevent it. The individual and group of individuals die but ages roll on in succession and will continue to roll on until man's development is complete upon this earth. Somehow or other, humanity succeeds best and accomplishes most when it follows the trend of the age as the day follows the night. There is a wondering how to harmonize our old ideas with the new ideas and in many cases we find our cherished ideas fail to find a place in our adjustment.

Conditions are the Prophets and the Apostles of new ideas, as we as individuals. The greatest Prophet and Apostle of new ideas was Jesus Christ. And also, the mother of new ideas are conditions. They force us out of our cave of old ways of doing things that we might find new ways of doing things, in order to accomplish the most possible good with

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the least possible energy, or reduce the waste of energy in accomplishing worthwhile things to a minimum. We sometimes feel that new ways of doing things fit in every place but religion. The invention of the machine has never destroyed the idea of work. Men today have to work just as hard, or even more so, than they did when they did not have this labor saving device, giving men a chance to do more work in a given time. Machines are for the purpose of reducing the waste of energy in accomplishing worthwhile things to a minimum, getting the best possible advantage of the energy being spent. In this, we realize that we will never be able to improve upon the machine to the extent of reducing the waste of energy to zero, but to minimum. In our manner of worship we should be able to profit by noting the progress being made in other fields of human endeavor because of the use of new knowledge. Of course, dealing with new, the untried has always presented a problem, but this does not necessarily destroy the fact that it should not be used. But in using new knowledge, we should first sound its depths, test it very severely; if it stands the test use it. Conditions are forcing us to use new methods, in order to keep up the spiritual interest in the church. I do not mean to destroy the purpose of our spiritual interest, but to seek out some way to create a responsive attitude towards spiritual things.

Just a word concerning new ideas and to those who are prejudiced towards them, in particular. There is nothing in the world absolutely new. The

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ideas that we call new, and they are to us when we first come into possession of them, are laden with the dust of centuries. Yea, deep down beneath the crust of the earth! Hid beneath the stratified rocks! We have been digging and digging for centuries and just found some of them and call them new. The basic principles, laws governing our natural and spiritual world, have always existed. Of course, we have not quite found all of these laws governing our natural and spiritual world, but a few. And we may not be able to find them all to get along with. Granting that we could, they would be *too astounding*; we could not understand them all, for only the Eternal Mind can understand them fully. As a church we must keep pace with progress in every way. In fact, this is an age that the church can not afford to keep pace with the music of decadence in spiritual matters.

How should we proceed to solve this problem? This is the question that faces us. In solving of all problems our manner of approach is essential. If we fail in our manner of approach our every attempt at the problem will carry us further and further away from its solution. Our manner of approach is based upon our understanding, yea our knowledge. If we are lacking in the kind of knowledge needed or lacking the art of bringing the kind of knowledge needed in its right relation, our manner of approach will always be wrong. Now, what do we aim at when we attempt to arouse spiritual interest? Some of us aim at the emotions. If we can get the people's feelings to respond when we mimic or when

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we create a lot of noise and nothing said, some of us think we have accomplished a great feat. We think we are leading the people spiritually. We never think of leading the people out of ruts of thinking in religious matters. But prey upon the people's ignorance by certain thrilling tones and certain sayings that will stir up the emotions and don't leave the people better after our experience with them. In solving the problem the moral and spiritual nature should be aimed at. We must give it the proper food if it is to gradually unfold into ethical sensibility and spiritual maturity and bear fruitage. When we give out the right information, in keeping with the age and the understandings of those that need such information, we reap the benefits of our labor. As Mr. Snowden so beautifully expresses it in his "The Psychology of Religion," he says: "The religious instincts of dependence and yearning and practical needs stir and assert themselves, religious beliefs and habits are formed, the soul turns from sin and lives in conscious relation with God, a life of faith and prayer and obedience, and Christian character is developed and bears its fruitage. Thus the babe in Christ becomes the full-grown and victorious Christian." Understanding is the thing needed upon the part of religious workers that fail to get results from their efforts. This is a day of doing things, accomplishing something when energy is spent. In the field of industry, when the production falls below par, there is a checking up to find out the cause. And when the cause is found it is corrected. Why not such a procedure in religious

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matters? We don't do things spontaneously. That is not natural. But there is an impetus that drives us. Then our task is to tell the people what to do, how to do, and when to do. In this we must exercise some degree of patience and skill in putting over this all important task which is our duty. It will be necessary to get down on the level of the people's thinking or get upon the level of people's thinking to get their point of view, so that we can direct their thinking in the right channel and get something definitely established in their minds. The church will not be lacking in its spiritual program, and this effects all the church does in a spiritual and material way, if we appeal to the intellect forcefully enough in saying something worthwhile to stir the emotions and the will.

Now, Brethren and Christian workers, let us go into the library of human understanding and dust the cob webs off of the books of human understanding written by men who were able, after careful searching, to at least find some of the basic principles which govern our natural and spiritual world, and in a measure were able to harmonize, to connect the natural and spiritual in such a way as to get things done. Then carefully read these books, if not all of them enough to get a general idea of the kind of world we live in. Then, after reading these books, digest this all important information that we might be right in our manner of thinking before we carry what information we search after otherwise to the people, that as a church we might be able to get something adequately done, and some principles

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of doing things definitely fixed in the minds of the membership that will reflect credit upon us as a church keeping pace with progress.

MAINTAINING A SPIRITUAL CHURCH

A. C. BAILEY

TO my mind this is one of the most important and most difficult problems that is now confronting the church. The maintaining of a spiritual church is one of the greatest needs of the times. It is just what is needed in this age of dead, cold, formal materialistic tendency; when so-called higher criticism and skepticism are permitted almost to silence everything in religion and Christianity saving that which is intellectual.

A spiritual church is something more than an organized force of human instrumentality with priest, bishop, preacher and laity assembled to read and study the word of God and to recite, orate and to hear learned and scholarly discourses in science, history and so-called theology delivered in the name of religion and Christianity; and, where large and even adequate sums of money are raised for the propagation of certain doctrines and principles peculiar to a sect or a denomination. Organization, yearning, eloquence, logic, science, history and theology are splendid tools and are much desired and sought for; but to have a spiritual church, one in which the Holy Spirit will honor with its presence and operate through with its "power," and men and women will be "pricked to the hearts" and will

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cry out, "Men and brethren, what shall I do to be saved?" there must be an ever-abiding vital connection with the "living Christ"; through constant personal relationship growing out of an actual experience, that makes itself known and felt in the life, conduct, actions and emotions of its constituents through the preaching of the Gospel.

To have a spiritual church the Gospel must be preached. It is indispensable. The world demands it. Nothing else will satisfy or take its place. The human forces of logic, eloquence, and oratory are valuable helps in preaching, but they are in themselves insufficient. A pulpit without a preacher is nothing more than a wooden box or an upright stand; the preacher without God's word or the Bible is but a "tinkling cymbal" or a "sounding brass," and the Bible without the Holy Spirit is but a sharp two-edged sword with no handle with which it can be used. The church needs preaching. The preacher must preach Jesus and Him crucified, and not merely recite some history, or lecture from some scientific theory or orate from some literary genius, or depend upon the excellency of human speech, nor upon the power of words, nor upon studied and acquired out-bursts of florid oratory, but upon the "Word of God" filled with the "power of the Holy Spirit." St. Paul said, "I came unto you not with the excellency of speech, but in the power of the Spirit." The message must be delivered in the "power of the Spirit." The preacher must be a flaming evangel, filled with spiritual enthusiasm and the burden of his message for dying men.

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It must be remembered that the Gospel is something more than creed, and preaching is something more than mere words, speech, logic, learning and eloquence. It is God's will working in and through the preacher. Preaching is divine; it is spiritual and without the spirit there is no preaching. The great commission, "Go ye therefore into all the world and preach the Gospel to every creature," was upon the condition that the disciples and apostles were to "wait at Jerusalem for there the Holy Spirit came upon them." On Pentecost when the Holy Spirit came upon them and Peter with the others, being filled with the Holy Spirit preached with such power that men and women were "pricked to their hearts" and cried out, "Men and brethren, what shall I do to be saved?" and three thousand were converted and were added to the church in one day. Peter was not an orator, but he was a preacher; he was not eloquent in the least, but he was powerful in the Spirit. The central thought in his preaching was "Jesus Christ and Him crucified." This must be the central thought in all preaching if men are to be saved from their sins and the church edified. The Christian church was "born in a fire," it is a spiritual church, a live church and an enthusiastic church that must be kept filled with the Holy Spirit. Jesus must be preached "not with enticing words of the wisdom of men, nor excellency of speech, nor florid eloquence, but in the power of the Spirit."

To have spiritual churches the message must be spiritual, one that is full of love, kindness and hu-

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man sympathy; one that comes from a warm consecrated heart "fired by the Holy Spirit" and with a passion for the souls of men. The Gospel message must not only be aimed at the intellect, but it must strike the sensibilities and the will. One of the great faults of modern preaching is that it only aims at and strikes the intellect, but Christianity is more spiritual than intellectual. Man is not only an intellectual and physical being but he is a spiritual being also. He is a trinity of intellect, sensibility and will; body, soul and spirit. And the aim of all preaching is to arouse all these three parts of man and have them act in unison, and in harmony to the will of God and with the best and highest good to himself.

The most important part of man is the spirit; he is at his best when he is spiritual, that is when he is led and guided by the Spirit. The complex nature of man is legislative, executive and judicial. The spirit is the legislative department of man and should rule and govern all of his actions, because it is the nearest to God and the farthest from the worldly, from carnality, sensuality and lust. The body is the executive department, and is nearest to the earthly and to the lower animals, and it has tendencies towards a blind instinct when left to itself, rather than towards truth and righteousness. It should carry out and put into execution the dictates of the spirit. The mind is the judicial department, which decides and interprets the legislative functions of the spirit, it being in close relationship with the spirit is therefore capable of a better under-

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standing of the intent, purpose and righteousness of the spirit's dictations. It's the aim of all preaching not so much to train and develop the mind and intellect in the realm of human knowledge, as it is to train and develop them in their relation and connection with the spirit, "that power of God consciousness," which enables us to know and to do the will of God, through the blood of Christ. "The Gospel is the power of God unto salvation." God is spirit and seeketh such to worship Him. All real preaching is spiritual, and there is no preaching without it. Preaching, real preaching, is the dire need of the church today. A live message, full of spiritual fire and enthusiasm. Preachers who preach the Gospel, and not merely orators and scholars, who orate and recite history and science and discourse upon some learned and abstract thesis of theology or ancient or modern theory, as are now agitating the public mind. But the church needs preachers, God-called preachers, whose hearts have been warmed and kept warm by the Holy Spirit, through constant prayer, meditation, and devotional Bible reading and by a "passion for human souls."

Along with real Gospel preaching is Gospel singing. The singing of those songs and hymns that have for their aim as expressed in their doctrine and sentiment, first, "true devotion, petition of communion, of praise; and devout meditation to God"; second, those of "religious experience and exhortation," and again those of "Christian fellowship and communion." These are preeminently the songs and hymns that bring serious thought and reflec-

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tion and concentrate our hearts and minds on the "things of the spirit." They are the wings upon which our souls rise up to their native clime and come in touch with the great "spiritual forces" of the Eternal. The congregation must sing, sing songs of devotion, songs of praise, and communication to God. It must sing, and sing understandingly, thoughtfully and prayerfully with the aim and purpose of worshipping God, not themselves, nor to win the praise of men, nor in a professional way; but that each individual may be prepared thereby for the reception of the "Spirit" in its fullness through preaching the Word.

A spiritual church is a praying church, one whose constituents pray in private as well as in public, and in public as well as in private, at home and abroad, not merely saying prayers, expressed in choice words and loud acclaim, but with faith and in sincerity of purpose for the things which are consistent with God's will. Let there be preaching, real preaching first, in all our congregations; then singing, real singing, Gospel singing, with earnestness and devotion, congregational singing in connection with that of the choir. Dispense with choir sometimes and that frequently, and let the entire congregation sing some of the old standard hymns and songs of Wesley, Watts, Montgomery and other noted hymnologists of the seventeenth and eighteenth centuries. Let the preacher, fired with the inspiration of the message he is to deliver, lead and direct the song service with some familiar hymn

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or song and have the congregation join him in the singing whenever he chooses.

Fifteen or twenty minutes song and prayer service should be had preceding every sermon to be delivered, together with a weekly prayer service, class service and regular communion service. These will greatly aid in the maintaining of a spiritual church. Every sermon and all preaching must be aimed at sin. It must condemn sin in all its hideousness; there must be no compromise or dodging the main issue. Men and women must be made to know and to feel the enormity of sin. Sin is the main issue; it is the disease of the soul that saps the life out of man's spiritual existence. To bring man back to his normal spirituality sin must be removed and eradicated. Gospel preaching is the only means of eradicating and removing sin. The blood of Christ cleanseth from all sin. Jesus Christ and Him crucified is the only remedy for sin; hence the spirituality of the church depends upon preaching the Gospel of faith in the resurrection of Christ.

MAINTAINING A SPIRITUAL CHURCH

I. C. NICHOLSON.

IT might be well at the outset in undertaking to answer the question: "How to maintain a spiritual church" to define, if I can, what a spiritual church is.

A spiritual church is a body of twice baptized believers, voluntarily associated together for the worship of Almighty God, the maintenance of His

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cause, the promulgation of His truth, the edifying of believers, the salvation of sinners, and the conversion of the world. That divine enthusiasm, that illumination of the spirit, is of all importance. It is a conscious element in each life, and also in the group life which cannot be accounted for on any human hypothesis. "The wind bloweth where it pleases and thou hearest the sound thereof but canst not tell whence it cometh, nor whither it goeth, so is every one that is born from above." For there is now no condemnation to them who are in Christ Jesus who are guided by this divine enthusiasm; for what the law could not do in that it was weak through the flesh, God, sending His own son, in the likeness of sinful flesh and for sin condemned sin in the flesh—that the righteousness of the law might be fulfilled in us who are guided by this holy enthusiasm. Water baptism is important as a sign of that inner cleansing of the spirit and also as a public acknowledgement of acceptance of Jesus Christ as savior, teacher and lord.

There can be no spiritual church until the members thereof have been quickened by the spirit of God in Jesus Christ. Spiritual needs can only be met by spiritual means. If men and women are to be filled with such a passion for truth, with such a hunger for righteousness, with such a love for beauty as shall lift and purify their souls, make their experiences deep and rich, and render their characters strong and resplendent, and flood their souls with joy unspeakable and full of glory—flame must kindle flame, spirit must breathe upon spirit,

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life must touch life. Gravitation is the greatest force known to science, but gravitation cannot straighten out a crooked disposition. Cleaning the outside of a cup does not make that which is within pure. The life of God manifest in Jesus Christ is the only seed and source of a spiritual church. It was to this end that Jesus came and made the supreme sacrifice, making it possible for us to have life and have it more abundantly. A spiritual church can be maintained only in the proper use of spiritual things. The healing, purifying and elevating influence of Jesus is the greatest gravitating power that is holding the world back from ruin—His teaching, conduct, spiritual attitude and character, when rightly understood and properly taught, are the dynamics of that kingdom of whose increase there shall be no end. Jesus Christ is the meat and drink of all spirituality. St. Paul, in his letter to the Corinthians, emphasized the same fundamental truth, saying, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat, and did all drink the same spiritual drink for they drank of that Spiritual Rock that followed them, and that Rock was Christ." There are some popular misconceptions in the minds of many as to what are the signs of a spiritual church. One congregation may be very demonstrative, very devout and very spiritual. Another congregation may be demonstrative and yet very undevout and unspiritual. And yet again a

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congregation may not be demonstrative and yet very spiritual. The temperament of the people composing the congregation will determine whether the congregation is demonstrative or not. To determine a real spiritual church one must look deeper down than the mere expressiveness of the congregation at the hour of worship.

A spiritual church is to be found in the spirit and attitude of the congregation towards God as revealed in Jesus Christ, in the attitude of the membership towards each other, and in the spirit and attitude of the congregation as a whole towards the outside world. Where there is jealousy, envy, malice, strife, hatred, bickering, murmurings and disputings among the people composing a congregation it is not a spiritual church, whether it be cultured and dignified in its worship or whether it be loud and emotional in its worship. The word of the Lord came to Zerubbabel by the prophet, saying: "Not by might nor by power, but by my spirit, saith the Lord of hosts." God is a spirit and they that worship Him must worship him in spirit and in truth. To maintain a spiritual church there is one person who must ever be held up before the church as ideal—ideal in his attitude towards God, ideal in his attitude towards man, ideal in his attitude towards the church, and ideal in his attitude towards the world. This person is the brightness of God's glory and the express image of His person. Through all the dim past, God has been making Himself more and more clearly known and understood in the great book of nature from whose brilliant pages he speaks many

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languages, whose heaven declares his glory—day by day uttereth speech and night by night showeth knowledge coming as close to man as he could in the material world; he came closer still at sundry times and divers manners as he spoke to the fathers by the prophets. In these last days he has spoken unto us by this Son whom he hath appointed heir of all things. Therefore we ought to give more earnest heed to the things he hath said if we would keep our churches spiritual.

MAINTAINING A SPIRITUAL CHURCH

R. O. LANGFORD.

THE subject under consideration is one of paramount importance and should have the prayerful and candid consideration of all the members of the council. I want to assure you that what we bring to you in this paper has been prayerfully and carefully produced and gotten together.

It can be clearly seen from the subject that a spiritual church is assumed and implied. How to maintain a spiritual church is under discussion. The problems of maintaining a spiritual church varies with communities and customs. I venture this assertion that it takes infinitely more to keep a church spiritually alive than it takes to make a church spiritually alive. The history of the Christian church shows that God's methods in preserving, purifying and enlarging His Church has been by epochs of spiritual revivals. These revivals were needed in the past to keep the church in a healthy

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spiritual condition and we are in need of one in our day.

If the church in the past depended on religious campaigns for spiritual maintenance, the methods of the past are in a large measure the solution for the problems of our day and generation. Granting that most of our churches are in a spiritual condition we will therefore proceed to note some problems to maintain it. In the first place the problem of keeping the minister in a spiritual trim for his duties is very important. I should like to ask the minister, "Is the fire going out? Put on the blower."

St. Paul was interested in his son Timothy, and gave him this fatherly advice. "Stir up the gift of God which is in you." The original exhortation has reference to the kindling of a fire or starting it to a new life as by a bellows. See to it that you kindle your gift into a living flame. I mean the spiritual gift that God favored you with. Let the minister use all proper means to keep the fire of our religion aglow in his own heart. If this is done the members of the church will gladly follow. For the church will be no more spiritual than its spiritual leaders.

To be spiritually minded should be the minister's chief concern. For where there is no spiritual leadership there will be no heavenly vision, and where there is no vision the people perish.

The next problem is that of proper organization. Mr. Moody said on one occasion that it is far better to set ten men to work than to let one man undertake to do the work of ten men. The lack of proper

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organization is a great drawback to any church or compact. A church that has no prayer meeting in operation, no Sunday School, no Epworth League, no class meeting, a stewardess board only in name, no missionary society, no club among the young people, can never be rated as a real spiritual church.

The sane and proper operation of an organization is another problem of maintaining a spiritual church. Organizations are of no use unless they are wisely operated. I have seen well-organized and promising churches go to pieces for lack of proper operation. To try to operate a church without the guidance of the Holy Spirit means death to start with.

There are churches that are being operated on the mechanical order according to fixed rules. The church of God is more than a mere organization. The church is an organization as well. Where there is no sign of spiritual life in the operation of the churches, the activities of nine-tenths of the membership is not satisfactory.

Another problem of maintaining a spiritual church is the lack of co-operation on the part of pastor and membership. You can never promote spiritual growth when there are divisions, strife, intrigues and hatred in the flock. There are no more beautiful and uplifting words in the whole Bible than the following: "These all continued with one accord in prayer and supplication." Where there is want of oneness of spirit and purpose in the church there is coldness and spiritual decay. For

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the spirit of life will not honor a disordered and divided church.

Another problem is that of properly financing the church. I am underscoring "properly." Many of our churches have had the very life sapped out of them for the lack of proper financial management. This business of having to sing six or seven songs after a good sermon for a few dollars, and the preacher yelling, "Come on my friends!" and thus making a clown of himself, the members depending on outsiders to support the church, improper handling of finance, all of which makes a problem that is a veritable drain on the spiritual life of any church. Malachi 3:8-9, is a stinging condemnation to our modern day methods of financing the Christian church.

To my mind the problem of financing the church is the most stubborn and intricate of them all. The problem of keeping new blood in the church is to be considered. What we mean by keeping new blood in the church is the keeping of an influx of new members coming into your church by keeping the church door "wide open." It is a problem to know how to do the above. To know how to keep on a real program that will attract new members and hold old, and to know how to present Christ in an effective manner. To know how to observe the seasons and special days, such as Lenten season, Christmas, Easter, Mother's Day, Children's Day, and Missionary Day. The new blood problem should be

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studied closely by all of our ministers and laymen. It is very important.

The problem of giving Jesus Christ the preeminence in all of our church activities. This last topic should not be styled as a problem. Yet, with our churches of the present time it does seem to be a problem to let Christ have the preeminence; the reason it seems to be a problem to let Christ have the preeminence with people is that there must be a total surrender of worldliness. I mean social games, dances, Sunday joy riding; putting things ahead of our duty to God and the church. Christ must be put first, for He will not take second place. He must have the preeminence. St. Paul said, "And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things He might have the preeminence."

I conclude with some important facts and high spots on the subject.

In every Christian, though he may be weak, there is a celestial spark of fire in his heart, though it may be smoldering. With the proper care it can be brought to a living flame for Christ and His cause. The life of the spirit is not development merely, but a new creation. It does not come by evolution, but by the new birth. It is heavenly in its origin, infinite in its nature and divine in its aspiration. Not animal, but spiritual.

Spiritual life is an inner life. A long time ago a Dutch city was beseiged by the Spaniards with battering rams. The city was walled; while they

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fought for entrance, the Dutch built a wall on the inside. When the Spaniards succeeded in battering through the first wall they were confronted with an inner wall. They became discouraged and withdrew. So will the inner life be a wall against the attacks of the enemy of the soul. Daniel Webster said, "If we work upon marble, it will perish and decay; if we work upon brass, time will efface our work; if we work upon temples, they will crumble into dust; but, if we work upon immortal minds, if we embue them with right principles, with true fear of God and love of their fellowman, we engrave on those tablets something which will brighten to all eternity."

Sporadic spiritual outbursts are no guarantee of a spiritual church. Watch the problems, pray for inner sight, general wisely.

"My Lord, I do not ask to stand
As king or prince of high degree.
I only pray that, hand in hand,
A child and I may come to Thee.

To teach a tender voice to pray,
Two childish eyes Thy face to see.
Two feet to guide in Thy straight way,
This fervently I ask of Thee."

THE PROBLEM OF THE SPIRITUAL LIFE OF OUR CHURCHES

WM. Y. BELL

IN undertaking this brief study of the problem of the spiritual life of our churches should it not be stated at the outset and both as clearly and emphatically as possible that the title to this paper must not be taken to suggest that there is no longer any spiritual life in our churches? Far from that. We are not of those who insist that the church's life substance is either extinct or becoming extinguished. The church has not lost its inner life. Indeed, the church can never lose its inner life. The power of an endless life is her eternal possession. Had she a less enduring mainstay there might be logic in the question of her continuity. But she is builded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. She has quaffed of the water that He has given her and it has become in her a well of water springing up into deathless life. The river cannot cease flowing while its fountain-springs endure. So neither can the stream of divine blessing and life cease to flow through the channel of the Christian church while Christ, its perennial fountain-head, abides.

For all this, however, it would be the utmost folly either to affirm that no spiritual life problem confronts our churches today, or to undertake to ignore any such problem as may be admitted to exist. For, to revert to the figure just employed, while it is true

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that the river's life is co-existent with that of its fountain-springs, it is also quite possible that down the course of its channel waters from altogether different sources may flow into it. Sometimes these tributary streams serve to corrupt the virgin river's limpid waters into a lamentable mockery of their pristine purity and sweetness. And it is quite possible again that, although our river issues from a gushing fountain, it may, farther down, split itself up into so many channels and rivulets as to lose most or much of its force and power. There are streams whose flow is hardly discernable at all. Both of these conditions may be conceived as possible analogies to the spiritual life of the church. What is the actual problem of the spiritual life of our churches as we find it today?

THE PROBLEM STATED.

Dr. W. R. Patterson, of the General Council of the Presbyterian Church, has recently disclosed through a study of the year books of the Presbyterian, Northern Baptist, and Methodist Episcopal Churches the following pertinent facts: 3,269 of the 9,299 (or more than 35%) of the Presbyterian Churches in the United States witnessed not a single convert added to the church on profession of faith. 500 churches (another 5.4%) added only one convert each. 500 other Churches (another 5.4%) added only two converts each. 3,474 of the 8,756 (or about 40%) of the Northern Baptist Churches witnessed no conversions at all. 4,651 of the 16,581 (slightly less than 30%) of the Northern

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Methodists obtained not one convert. In the three churches combined 11,394 (more than 32%) of the 34,575 passed through the year without bringing a single unsaved man, woman, or child into the Master's fold! Several thousand other churches of these denominations reported only one or two conversions during the year. It can hardly be doubted that these three bodies represent a fair cross section of the Evangelical Christian Churches of our country and that the results tabulated in their case are more or less indicative of the general condition of our churches taken as a whole.

It would probably prove very enlightening if recourse could be had to statistics bearing upon the attendance of Christians at such services as the week-night prayer-meetings, class-meetings, and monthly love-feasts where these "ancient" forms of worship are still observed. And while it is not here insisted that such statistics, if available, would reveal the full spiritual status of the Christian body, it might be suggested that they might shed some little light upon it. The interest manifested in the purely spiritual services of the church by church members themselves may surely be considered indicative in large measure of the spiritual life of the church. And judged by that norm it would seem that we should have practical unanimity in the verdict that there does exist a problem of considerable proportions and gravity in the spiritual life of our churches.

We have viewed this question from the standpoint (1) of the introduction of the unsaved into the life

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of the church, and (2) from that of the interest manifested by church members in the spiritual services of the church. If we should confine our view to the spiritual leader of the church himself we might find ourselves still confronted with our problem. It is difficult at this point not to confuse the problem with its underlying causes. To state it interrogatively and mildly, Is our preaching, brethren, quite as effective of spiritual reactions as it might be? Is it quite as charged with the spiritual dynamic as the people have the right to expect or desire it to be? Just what does "Seek first the kingdom," and "Men ought always to pray" mean to us as leaders of the flock? Here, in its three-fold aspect, the spiritual problem of our churches presents itself to us.

THE UNDERLYING CAUSES

Turning now from the forms in which our problem discloses itself to its underlying causes, these appear to be classifiable under three general heads.

First of these may be mentioned that malady from which the human race seems never to have been wholly free; viz., spiritual inertia. It may be reasonable to suppose that spiritual strength and stability are no more to be attained and maintained without close application and tireless energy than like qualities in the realm of the mental or physical. Our churches are inclined more or less to be spiritually lazy. The pew is likely to depend altogether too much upon the preacher to "preach it up" to spiritual ecstasies. The preacher not infrequently

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relies upon a sudden inflation of the Spirit to do for him what a patient and prayerful perusal of the Word is intended to do both in and through him. Spiritual indolence must result in spiritual imbecility.

It seems evident that what we think must find a reaction in our spiritual life. There may be a closer relation than some are disposed to believe between the church's theology and its spiritual life. This in itself is a big question and cannot be properly treated within the limits allowed by this paper. It has been said, "I care not for your creeds. Show me your deeds." A nice little rhyme, but capable of misleading. Creeds are not so simply dissociated from life and action. "As a man thinketh in his heart, so is he." What one believes about God, about the written Word that purports to tell us about God, and about the "Word made flesh," who claimed to be identical with God, must go a long way towards determining what his spiritual life is to be like. In our effort to discover the basic causes of the none too flattering condition of the spiritual life of our churches we must take into careful account the current popular (and clerical) theology.

Volumes have been well devoted to the unwholesome effect of this materialistic age upon the spiritual life of the churches. Surrounded by and an essential part of this busy, bustling machine age the Church finds herself, like Martha, rather engaged with many cares. It is her problem to find the way to share with Mary that better part at the Master's feet without unduly neglecting His service.

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If it is true that we have been somewhat indolent spiritually, it is, if possible, even more true that we have been over-engaged with our social and temporal programs. The slogan of "a social gospel" and "a socially minded church" made a striking appeal to our imagination and now we have done the thing dangerously. Organization after organization has sprung up within the churches and as a rule the preacher who should be pre-eminently the prophet has found himself enmeshed in a tangle of social and secular duties that have allowed little either of time or energy to be applied his prophetic office and ministry. To this add the financial program back of all these activities for which ultimate and often immediate responsibility lies upon him, and it is to be wondered that there is left to him and to his flock even the little spiritual stock that does obtain. The modern pastor, if called upon to offer an apology for the frequent absence of the Holy Spirit from his services, might well employ the words of the un-named prophet to Ahab, "And as thy servant was busy here and there, he was gone."

THE REMEDY

It is always easier to indicate the symptoms, diagnose the disease, and speculate upon its causes than it is to prescribe the successful remedy. One who cherishes his reputation is likely to proceed here with caution. Just what shall the church do to overcome its tendency to spiritual inertia? Very little, one supposes. What is wanted here is a quickening from above, a sort of spiritual renaissance, a

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new Pentecostal out-pouring of the Divine Spirit. And that suggests that there is something that we can do after all. We can pray and we can wait, as that other group waited yonder at Jerusalem in the upper chamber. Maybe if we should pray earnestly and wait patiently there might come again the sound as of a rushing wind, the flaming tongues, the spirit of power. Just how we are to get the church to praying and waiting, one does not know unless perhaps it should be by the contagion of our own example. And probably right here and right now would not be the unhappiest place and time to begin.

As for the reconstruction of the church's theology, whatever else might suggest itself it would seem that we should at least revert to a new study of the Scriptures. These claim to be authoritative. We should want to approach them with as nearly an unbiased mind as possible. We should want to go carefully and leisurely over the gospels again, and then the Epistles, particularly the Pauline Epistles. If the Book is what it claims to be, surely the God of the Book would speak to us as we browsed there through its pages. Thus might our theology be improved and our hearts, too, might be set aflame if He really should talk with us by the way and open to us the Scriptures.

As for our struggle against the purely material, perhaps it might be suggestive just to state what one man is now doing about that. First he determined to free his channel of alien waters. It has been a struggle. It is still a struggle. But he is determined. He began to pray for someone to at

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least share the responsibility of the temporal and social side of his pastorate. God answered. Then he set aside definitely a little more time than he felt he could afford before for meditation and prayer and devotional Bible study. That seems to be deepening the channel and allowing a larger inflow from the fountain-head. Now he is praying, and dreaming of a day when lay helpers may take over the entire immediate responsibility for directing the social and financial program of the church, leaving the preacher free to execute his prophetic and priestly office and ministry. He would not say that he has attained. He cannot really say, "This one thing I do." But he hopes it might be fair to say that he is pressing "on toward the goal unto the prize of the high calling of God in Christ Jesus." And he hopes also that one result of his effort may be that the stream of divine blessing and life may flow somewhat more vigorously and less polluted through the channel of the church that he undertakes to serve.

SUPREME PURPOSE

J. R. McCLAIN

Philippians 3:12

"I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

MAN makes a purpose and then it makes him. Some have no purpose and this lack of purpose unmakes them. Success and failure are due largely, if not chiefly to purpose or no purpose. Right purpose within and God above will

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make any life a success. The devil knows the power of purpose, and he strives to form evil purposes early in every positive and aggressive life.

A boy was charmed with Daylishford Manor 169 years ago as his grandfather showed him its stately mansion, beautiful park with its herd of deer, and vast fields of waving grain. His father and mother were dead and he was very poor. He was told that this estate was once the property of his ancestors. The hot tears came to his eyes, and then a purpose was born in his soul. I will yet be master of this estate. Like a lodestar this purpose led him on through poverty and hardship. At the age of forty-two Warren Hastings was Governor-General of India, and long before that he was master of Daylishford Manor. What would have been the consequence if he had given up because he was a poor orphan in the world?

A man of Tarsus, after a vision of Christ, formed a noble purpose. To his friends who pointed out that persecutions, imprisonment and death lay in his pathway, he said, "none of these things move me." To the Corinthians he said, "I determined not to know anything among you save Jesus Christ and him crucified." Later we find him saying to the Philippians, "this one thing I do." So we find this supreme purpose growing into a holy passion till through wind and wave and the fierce storms of persecutions, the earth was compassed again and again with his message of salvation. Paul could have found a much easier way to go than the one he went. He could have lined up with the Pharisees

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which he was, and have been one of the outstanding men of his day, but there was a principle involved. When a right and a wrong are involved, the price is not too much to pay for a principle.

Consider a moment the value and power of a supreme purpose. Every shore is strewn with the wrecks of drifting aimless lives. Purpose, masterful purpose, takes the driftwood that floats at the mercy of the ebbing or flowing tide and makes it an ocean liner, with chart and compass, wheel and engine and crew, that plows its way through ebb and flow, through stormy billows, or quiet sea, to its determined port.

A naturalist saw a worm coming with great difficulty out of the tough cocoon that encased it. He cut the opening larger, and the struggling insect fell out easily at once. He thought he was a benefactor and took his little ward in his care and watched it grow. It had wings for it was meant to fly, but it perished away for lack of the struggle God planned for it, by which the wings were to be developed and made strong. The man meant well, but he ignored or forgot God. So many young men and women give up when they have finished high school, and because they have not anyone to put them through college, not being willing to struggle through college, forgetting that this struggle puts strength into their wings and enables them to fly. Idleness is one of the greatest curses of humanity. It is a vast marsh of stagnated water and slime and mud full of dead and dying things.

It is purpose that drains the swamps, and sows

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its muck with springing seeds, and soon this useless poisonous valley of diseases and death becomes like a field, rich and beautiful with its golden grain. Purpose is a lash to whip a lazy man into diligence, a spur to hurry up a slow man. Purpose, or plan, makes the wakening hours of the busy man musical with whirling wheels, and while he sleeps, paints for him scenes of wealth and glory. Purpose concentrates efforts, focuses energy. Like a great general with artillery, infantry, cavalry, commissariat, officers, soldiers, drummer-boys, and armament, all and all together, he masses upon the enemy and secures the victory.

Bunard Palissy one day threw timber and furniture into his furnace. His wife thought that he was crazy and vainly tried to prevent his mad waste. He was bent on securing his famous enamel. His experiment was at the crisis, he needed more heat and everything must be sacrificed for it. He got the enamel and then wealth and fame came apace. So purpose utilizes and stimulates all forces to accomplish its supreme object. A dominating purpose makes the most of opportunities. The aimless, vacillating life lets them go by. With a definite end in view the man of purpose is watchful for means to secure it, and seizing them rides them like tides to fortune. Purpose takes the snarl out of hardship and the fatigue out of toil. It is a cordial for care and the oil for joy or sorrow.

See the man with the hoe bending over the toilsome, plodding labor. He smiles and sings, and labors on. He murmurs not, nor grows weary. For

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he sees in the growing crops the shining gold, and farther on a vine-clad cottage on the sunny hill all his own. In that little paradise the queen of his heart and home appears watching with love's glad welcome for his return. Thus we see even in secular and temporal things the infinite value and incalculable power of a supreme purpose. When God is consulted in the forming of this purpose, its value is enhanced by salvation and heaven and eternity takes away its limitations. Palissy's enamel gives place for John's pure gold; and Hastings' Daylisford Manor, for Bunyan's Delectable Hills and Celestial City; and, John's Father's House not made with hands, eternal in the heavens.

You ask me when and how must this purpose be formed? The time to form this purpose is in early life. "Remember thy creator in the days of thy youth." This purpose should be formed in prayer and counsel with father and mother and best and wisest friends, especially the Word of God and the Holy Spirit. Such a purpose will then compass the best of earth and secure the best of heaven. Hitch your wagon to a star, said Emerson, and he said well. But better far, to bind your life, soul and body to the Maker and Ruler of all the stars. We must not forget the possibility of evil, danger and ruin before us. Our possible best is physical, mental and spiritual.

Horace Bushnell says God has a plan for every life, and who can doubt it? The machinist has a plan for his machine, the builder for his building,

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then why should God make His noblest work without a plan? His plan is our best possible.

Could thou in vision see
Thyself the man God meant,
Thou never more would be
The man thou art, content.

The cause of Rehoboam's failure and Judah's trouble was his lack of a strong purpose. A right purpose and a firm adherence to it will overcome both bad blood and evil surroundings. General Lee is an example. God is not only the inspiration of every such purpose, but He lays the resources of the universe under tribute in carrying it to successful issue.

Let us take our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the
other side of the sea.

Above their heads the pattern hangs; they study it
with care,

Thę while their fingers deftly work, their eyes are
fastened there.

They tell this curious thing besides, of the patient
plodding weaver;

He works on the wrong side evermore, but works
for the right side ever.

It is only when the weaving stops, and the web is
loosed and turned,

That he sees his real handiwork—that his marvelous
skill is learned.

The years of man are the looms of God, let down
from the place of the sun,

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Wherein we are weaving always, till the mystic web is done—

Weaving blindly, but weaving surely, each for himself his fate.

We may not see how the right side looks; we can only weave and wait.

But looking above for the pattern no weaver need have fear, for his toil shall be sweeter than honey, his weaving is sure to be right.

ADMINISTRATION AND FINANCE

J. S. BLAINE

THE question of administration and finance is one which relates itself to civic, political, commercial and ecclesiastical life. We are to discuss it as it relates to the Church, local and general.

In the administration of the temporal life of the Church, the declaration of the Master, "The children of this world in their day and generation are wiser than the children of life," is full of instruction. In commercial life, in selecting administrators the emphasis is placed upon efficiency, the qualifications and character. They are men who have special fitness for such positions. In commercial life they are called directors. In municipal life they are called commissioners. In national life they are called cabinet members. In the life of the Church they are called stewards. The book of Discipline mentions certain qualities these men should possess,

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namely: piety, a rudiment of common business and a common knowledge of church government. To these may be added several other qualifications.

First is pride. Men who direct large affairs are men who usually take delight in the concern with which they are identified. This also includes personal pride. The man who takes pride in himself, his personal appearance, his home, his home surroundings, is very likely to take pride in his church. If a man has a love for the beautiful in nature, in art, and life, he is more liable to take that view of the things of the soul, and therefore have a manifest interest in the physical beauty of his church. I am sure an all-wise God, who has given us a world filled with beauty, would have those to administer the affairs of his great business, with its branch-houses all over the universe, who are appreciative of the beautiful.

II. THE QUALITY OF RIGID HONESTY SHOULD BE INSISTED UPON

The Church can get nowhere with its leaks. Too often the Church moves slowly because its finances are not accurately accounted for. Ministers often know of discrepancies and fail to remedy them, feeling it expedient not to do so. Most of the dissatisfaction in churches, and requests for the removal of pastors may be traced to a pastor's inconsistency on this quality in the men who hold office. In almost every pastoral charge, I am sorry to say, there are those whose interest in the church may be measured by what financial returns it offers.

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Cut off the source of gain and their interest wanes or ends.

III. THEY SHOULD BE MEN OF PEACE

Storm centers have no place in the business administration of the Church. All Heflins should be unseated. I do not mean by storm-center, a man who has convictions; a man who thinks for himself; a man who has ideas and opinions. Those in official relationship were elected for just that purpose, and are certainly entitled to express their opinions in planning the business of the church. "In the multitude of council there is wisdom," and the presiding officer should realize that God has never placed an embargo on thought, nor has he ever given to anyone individual a monopoly on brains—not even the preacher—and, while this is true, the men who compose the official staff should realize they are workers together with God and for Him, and therefore a certain amount of dignity and self-control should characterize their relationship.

We pass on to the question of finance. How to finance and maintain the institutions of the Church? Protestantism, according to a recent survey, is the cheapest religion in our western world. The Catholic and Israelitish the most substantial in support. In these bodies the tithing system is used. This seems to be God's financial plan for maintaining His Church. The tithing system is one which depends upon training and education. An understanding of psychology and pedagogy are essential helps in this education. A training process of any

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kind is necessarily slow and such training cannot be realized in a day. Therefore, the question of expediency arises.

Before considering this, let us consider the every-member canvass. Modern churches are adopting this method. A budget is made up of the needs for the ecclesiastical year, twenty per cent over-subscription being the goal, allowing for removals, deaths and failures. If this plan finds general acceptance, I suppose fifty per cent over-subscription of the yearly budget would have to be realized for most of our constituents need education in responsibility and stewardship. Selling the idea of stewardship is our business as pastors. We must try to make every member feel his responsibility in maintaining the church. Large capitals are not acquired by the inrush of money in large amount, but by the steady inflow of smaller amounts multiplied. This is an age in which our thoughts turn to components. We think still of the mass, but we think of its components. We see the atom—the electron. We see society, but we are concerned about the social unit. We see the Church, but we want to find the individual layman and make him feel that he is a part of a great big enterprise, going and forward-looking, paying dividends in the joy of service, the glory of a big life and that sense of satisfaction of being a stockholder in God's great big growing business.

Those of us who are observant of the trend of things cannot but see the time in the near future when yearly rallies, like mass evangelical efforts will be outlived. Rallies, in the thinking of the

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modern church, are for souls through the personal evangel, while the obligations are being taken care of through the every-member canvass. This method, like tithing, is the result of years of painstaking effort, and therefore we consider the expedient. A plan by way of suggestion which we feel will fit into the administration of any church, irrespective of its membership. The duplex envelope system, on a weekly income basis, for the stewards and trustees. This should be collected weekly by class or unit leaders, with the departmental organizations making their monthly contributions to the monthly budget.

Bills, such as incidentals, should be paid monthly upon recommendation from an official board and always by check. If this is done, confidence is established. Each member has a knowledge of the use of its funds. This, they are entitled to, for they pay the bills and, if they do not know, you may be sure they are going to ask some questions. Every church should have a checking account. This gives the church a standing with the commercial life of the city.

Turning from the local to the general Church, it is my opinion that we are going to be compelled, whether we want to or not, to revise our financial plan. I am not a prophet nor am I the son of a prophet, but it is my thought that we are going to be forced by circumstances which we see in the Church, to solidify the nine separate divisions of our Church into one Church with one financial plan, under one government, with one objective, with nine

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Episcopal Leaders recognizing such oneness. Because of the absence of a connectional plan, the Rome of our larger opportunities burns while we fiddle.

We raise, besides general funds, thousands of dollars throughout the Church. What we need is a connectional plan with a two-dollar budget. One dollar for general funds and one dollar for the expansion of our great Church; pooled under proper management and spent where it is most needed. Your guess is as good as mine, but is is my guess, if this is done, in ten years from the General Conference of 1930 we are going to have one Church reaching from the Lakes to the Gulf and from the Atlantic to the Pacific, with a Church extension department with a capital of more than a million dollars.

PROBLEM OF ADMINISTRATION AND FINANCE

T. J. MOPPINS

I. ADMINISTRATION

THE subject, "Administration and Finance" is two fold as a problem. They are perhaps the most engaging of the many problems of the church within the reach of human possibility. We choose to speak from the practical standpoint as a matter of daily experience. We are living in an age of wonderful human achievement, in a realm of financial and industrial economy; an age of the specialist in every profession and avocation. The organization which fails in its economic plans and administration cannot hope to keep pace or make

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any permanent contributions to the progress of the times. Correlation of forces and elements have produced the utilitarian period, and the greatest human geniuses are being called or put forward to see that the contribution is progressive and lasting. The progress of the world is marked by constant changing of expressions.

The solution of the complex problem of Church Administration begins with adequate leadership; fundamentally the Church organization is composed of elements similar in kind to those of which governments are formed and administered. In as much as it is founded on law, a system by which it is operated, its authority is inherent, and that is what gives sovereignty; therefore, the sovereignty of the church is the first law unto its members, and an intelligent faithful adherence, both in spirit and practice by the membership is a concrete visible expression of the righteousness of law and authority.

Like the government, the church is divided into three forms, for the purpose of administration, viz: legislative, executive, and judicial. The General Conference is the law-making body, the Bishops are the executors of the law, and in the absence of the General Conference, they are also the interpreters of the law to a certain limited extent. Under the head of executive you will have what in the operative sense is called administration, and in administration we have evolved a more popular term, "function"; and, in its efforts to function properly for the greatest good to the largest number, it is inevitably brought face to face with problems, some anti-

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pated, others self-injecting. The problem of capable leadership is perhaps the first test of administration.

The progress of the times calls for readjustment; new expressions on the part of the church; these readjustments and expressions are not necessarily a change of energy, and it is right at this point we may find our leadership or the lack of it. A true leader is one that knows the law and possesses the common sense to administer it in such a way as will give the greatest amount of information as well as exacting complete reverence and support on the part of the governed. There was a time when the church carried on with, and in, mass formation. It created popular excitement and the people at high tide carried everything before them. They did not stop to ask the reason why, they resolved to do or die, and thus much of the foundation upon which we are now building was laid. But times and conditions have changed. Today, we are required to present a general program with detail operation. We must subdivide the general task and make assignments. It is from and out of these elements, as out of a social fire-mist, our departments spring. When and wherever there are organizations within an organization, the question and necessity of general oversight is apparent, and the problem of competent leadership becomes at once the supreme urge. For every administration there must be an *administrator*.

II. FINANCIAL PROBLEMS

This problem is ever before us. Those familiar with the details of church will readily recall a far

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too familiar scene. If it is monthly meeting of the official board, a church session, or a quarterly meeting. Kindliness and good humor prevail, minister and officers apparently are in a happy frame of mind, when suddenly a shadow falls across the scene, for a certain hard-headed business man or woman breaks in upon them with the dreaded words, "Let us hear the treasurer's report." Now every eye moves restlessly, every tongue is suddenly paralyzed, merriment disappears, each man, with downcast and disconsolate looks, awaits the official's words, "We have an empty treasury." Alas this scene is too often repeated on a larger scale. The church at large frequently suffers from this same cause.

It is hard to tell why Christian men and women can allow the Lord's work to languish or get in debt. Sometimes I think of our people as one Rev. Sidney Smith thought of his English brethren who, preaching for a certain charity, eulogized his fellow countrymen as a nation noted for love of their species but after the offering had been counted remarked, "in view of the despicable collection" that what he meant in the pulpit was that the English were noted for their love of specie! In justice to the American people and for our encouragement, we must remember that in these United States a vast amount of money is being freely lavished in the name of religion. It really costs an immense sum to keep the diversified activities of the church and other religious bodies around us going. According to the Government Census of Churches there are 11,900,000 members of the different denominations, and for

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this 11,900,000 the people have voluntarily built and furnished 160,000 places of worship at an enormous cost. The question that should interest us most in this connection is, How much money did we contribute toward that magnificent sum, and what can be done to increase our quota for the future? It is some time said that the clergy should have little or nothing to do with the finances of a church. That is a fallacy. The clergy must have much to do with it. Of course a minister should not be expected to run an entertainment hall, or to take tickets at the door, as was actually the case in a charge I know. The minister's wife ought not to be the only person interested in getting up something to pay the debts of the church, or to help to support her husband and little ones, nor can the pastor with propriety and dignity, pass the hat on the street pleading poverty.

1. A minister, however anxious about finances, must not talk too much about money matters. His work in this line will be done quietly with tact, and judgment. It would be a good thing in my opinion if each pastor in charge of a church would try to do better in a financial way than his predecessor. There should be a friendly rivalry, each aiming to do and give more than ever.

2. The minister must give his people an opportunity to take large views of Christian giving. The people should have a chance of hearing what is expected of every baptized person in regard to missions. We should not be afraid that local interest

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will suffer, even in a weak charge with poor members.

3. We are too much afraid of frequent appeals. I know of a minister who had sixty cents handed to him for missions with the explanation, "you see, it comes heavy on a few of us." We need a system that will appeal evenly to all. Is there not too periodic giving? Some pious like people give from impulse. Beware of them. It is a risky sort of giving. Something may offend those sensitive people and they drop their subscriptions.

4. How shall we deal with that large class of persons who seem to think that the church exists in a community for their special benefit? They like good music, they enjoy a bright service, and appreciate a powerful and able sermon; but, how much are they willing to give to maintain regularly such a service? I was once speaking for the Y. M. C. A. of a certain city when a missionary from a foreign country explained his work, but did not ask for an offering, preferring to leave it to the liberality of each person. A young business man earning his living arose, and with just one sentence stated the good work in a most abrupt but practical way. Taking from his pocketbook a coin, he said, "I feel a dollar's worth of interest in this work, and here is the money." If you would raise money all the time, insist more and more on the spiritual truth that constant, systematic giving is essential to the Christian life. People must be taught that they are not to give only what they think they can easily spare. If we get

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only what can be spared, the exchequer will ever be empty.

5. We must teach officials and people, good, plain, honorable business morality. Church debts sit too lightly on our shoulders. Let there be strict, honorable effort to meet all financial obligations. Finally, it is impossible to define all methods that may be used in raising money. There is one particular thing I would say. Any well tried system will do. Take hold of some one system, and then make it go. In some places the weekly envelope system will work satisfactorily. In a town or city annual subscription may be taken as a basis of possible and probable assets to form a budget. This means hard work for somebody, and often the good women are footsore and discouraged in this work of faith and labor of love. The most pathetic scene is to go into a church with an appreciable number of full members on roll with a large percentage attending public worship, and yet a few faithful ones must deny themselves the privilege of quiet worship just to get a chance at disposing a few chittlings, peanuts and popcorn to pay the minister's meagre salary, or to advance the cause of missions.

Financing a church must be a fixed system yet flexible, and a serious effort to make full proof of our ministry in the handling as well as in the raising of money. As pastors, let us be sure we do not inject ourselves, or insist upon acting as treasurer for our churches, official boards or any of its subsidiaries. Let us insist upon the check system in the payment of bills large or small; make it a point to

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be present in the business meeting, for direction and information as may relate to both the board and the pastor.

Honest, open dealing in the administration of the affairs will beget and maintain confidence. And above all, let us deal with our churches as we believe Christ would, which is our bounden duty.

CHAPTER SEVEN

Problem of the Devotional Spirit of the Church

THE DEVOTIONAL SPIRIT OF THE CHURCH

ERNEST DYETTE

THE devotional spirit in the Church today is gone. There is no lack of religious appearance, no lack of ritualistic piety, no lack of sanctimonious air on the part of the large element of church going persons; but the thing which made the Church of Jesus Christ worth dying for is gone in the Church. Gone is that joyous fire which followed men through the deepest shadows of life, yes even into hell, and there in the face of the devil generated the sweet loveliness of Jesus. Gone is that devotion to the ideals of Jesus, so intriguing, so all absorbing that while surrounded by a host of devils there is the confident belief that there will be a resurrection. That devotion that will make Christ Lord of all, if He is to be Lord at all.

The marked tendency of the Church to enter intimately into the things outside of religion, so as to have an intimate relation to civilization; inevitably carries in its train important spiritual losses. None of these is more important than that devotional spirit which made men willing to die, rather than be disloyal to Jesus. The Church since the

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Reformation has developed a certain optimistic view of life, that compels it to a high evaluation of man. This is as it should be, but the fact remains that unless the religious attitude is persistently developed we lose it and its loss is a vital one. It is absolutely necessary, then, that the Church carries devotion to Jesus' way of life, into any affiliation that is not wholly religious.

As the Church spreads her influence beyond the realm of religion, certain basic attitudes seem to be less necessary. We therefore have an increasing number of people with a laissez faire attitude toward the Church. This attitude is the child of indifference. There can come no stimulation from this, and what the Church needs is greater stimulus for Christian living. There is a loss of spiritual energy. We must regain it. We must be devoted to Christ rather than to man.

Our loss of spiritual vitality must be attributed in a large measure to the lack of devotional spirit in our Church service. If worship is to be anything at all, it must inspire devotion. Modern life is so exacting, that the mere coming together to pray, preach and pay is no longer sufficient to create a Christ-like devotion to the Father. We must create an atmosphere in which these can operate effectively upon the religious life of the worshippers. An atmosphere that will be a call to worship God, and not man or anything made by man.

In the light of what has been said we must suggest some simple ways to create atmosphere. The

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first of these is music. This art has not lost its charms. It still has power to inspire, some of the most ridiculous manipulations of the feet and body and surely it still has power to draw men's hearts to God. Church music ought to be stately and dignified. It ought to compel reverence and a consciousness of God's presence. The hymns sung should usher the worshippers into the very presence of God. This can hardly be done to the tune of "two-step music." The divine majesty of the soul can never reach the majestic presence of God by a "step lively tune." Who is willing to lose the grandeur of "O Master, Let Me Walk With Thee," or "O Thou in Whose Presence My Soul Takes Delight," or "From Every Stormy Wind That Blows," for any of the "lively" tunes of modern compositions? Who is not gripped by the stirring faith of "A Mighty Fortress Is Our God?" These stately tunes create a reverential atmosphere, the only one suited to worship. On the other hand, the modern tunes as found in many song books and sung by many of the leading evangelists, make the folks step lively, hit the trail, but lack the soul stirring appeal of the older ones. Here the minister holds it in his power to insist that his ministry of music build only such programs for church services as will create the devotional atmosphere. In many instances it will require courage to do this, but we must remember that the Son of Man is Lord even of the Church. Because He is, any plan to promote His Kingdom on earth will succeed.

Music alone is not sufficient to create the proper

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atmosphere for devotional worship: ritual also plays its part. An over amount of ritual such as we find in churches that claim apostolic succession may be just as dangerous. Because worship might take the form of mere ceremonial observance, and the visible priest, instead of the invisible Father, becomes the center of attraction. A religion which centers around mere ceremony produces an emptiness which culminates in the sort of revolt which is going on in England as is manifest in the "Impatience of a Parson," and in Richmond, Virginia, in St. Paul's Protestant Episcopal Church today. Ritual is to create the spirit of adoration, a very necessary element of worship. We do not mean that adoration cannot be effected without ritual, but it is clear that ritual gives richness to the atmosphere of worship, thus making it easier for the soul to see God, while some few people can go right into the presence of God without any ceremony, a host of others need help. It is the duty of the Church to give this help.

Ritual can only be helpful, however, if it gives Jesus' point of view of God as Father. There cannot be any presentation of a tyrannical God. A loving, forgiving Father, who not only understands, but who really cares, must be the portrayal. It might be necessary to eliminate much that we now have, but we shall have to do it in order to make God the Father of Jesus.

Our music might be heavenly, our ritual rich and pure, but we might lose much of the desired effect, by loose ministerial deportment. The spirit of worship ought to emanate from the altar. Instinctively

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the eye goes toward the altar. If the person behind it does not help to maintain the right attitude, everything must wait on the sermon. The sermon should not be the whole thing, it should only be a part of the whole. Good deportment in the pulpit is destroyed by jokes and funny stories. They incite levity and thereby create a psychological reaction difficult to overcome, except by the most strenuous preaching. Levity destroys the concentration necessary to true worship. Men must be taught to think their way to God. A strenuous sermon which must overcome levity, can hardly be expected to do more than arouse the feeling. An appeal to feelings can work no ultimate good for the building of the Kingdom of God. It must be an appeal to reason. Mind must be the avenue of approach today. Thoughtless deportment on the part of the priest might make his people forget that our Father's house is a house of prayer, and not a place where children may play, and people gossip. Our deportment in the house of God should be such "that everything that hath breath" in the house of the Lord should praise Him. We must stop the folks from greeting each other across the church, and the children from making a playground of the Church. It matters not how small or how inadequate the building when people come to worship they should do so. Once in the building for worship, we should immediately set about to create the atmosphere of worship. When the priest is thoughtless in his deportment, the people most likely will be. "Like priest, like people," still holds true.

There ought to be something about the minister's

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personal appearance which would invite worship. The eye, in a large measure, directs our thinking. Dress usually goes hand in hand with ritual. While silk and satin and the gorgeous dress of the more ritualistic Churches are extreme, it cannot be denied that such dress plays a tremendous part in creating solemnity. Solemnity is the forerunner of devotion. Just as the gorgeous dress helps to build a solemn atmosphere, just so the dirty, unkempt dress creates disgust, and destroys the spirit of worship. The extreme in dress is not desirable, but there ought to be some uniformity. The clergy should be known by his dress if at no other time, surely on sacred occasions. Our churches with episcopal supervision ought to insist that their clergy be robed when conducting services. They ought also to insist that the episcopal heads be specially robed. This, perhaps, may sound unmethodistic; but if we are to regain our lost grip upon the hearts of the people, and rebuild the spiritual life of the group, the atmosphere of our services must invite worship, and the minister's dress plays a part in this. We need not discuss the psychological effect that the ordinary street apparel has upon the audience. Whether the minister is "well groomed" or "poorly dressed" it tends to divert attention from the main business of being in church. It is clear that mere dress, unsupported by a Godly life, is of no avail. This is not easy to control by the Church, but it can control the dress of its clergy, occupying the pulpits of its temples.

If the atmosphere created by the music, ritual, and dress prepares the worshippers to receive the

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truth about God, the sermon ought to present this truth. It is for the sake of this grand thing—the truth about God—that we are pleading. A sermon, however effectively delivered, goes to the wind, if the minds of the hearers are not prepared for it. But effective delivery is not the crying need. The paramount need is prophetic utterance. There are left thousands who have not bowed to Baal. Let the prophets return and speak. Our God will answer with fire, but we must dare to challenge Baal. It may be that our men of God need to be driven to a cave—an introspective retreat—by some awful calamity, before they will dare to say, “if God be God, serve Him; if Baal, serve Him.” The preacher cannot dare the forces of evil. The preacher is the people’s man. Usually he is popular with the crowd, and this destroys his prophetic ability. A message from the pulpit should have the trademark of authority. “He spoke as one having authority,” and the people heard Him gladly. The sermon with the authority of God will always be received gladly.

A jumble of words delivered in the regulation S. S. S. way—stamp, spit, snort—can have no effective message for today. A heart with a burning message does have emotion, enthusiasm, energy. These elements give dynamic to the message which goes direct to the mind first, then the heart. The S. S. S. method goes around the mind to the heart. This is dangerous because after the feeling wears away we find that the life is unaffected. When God’s message comes to man through sermonic utterances, they must affect the life. God’s way is a

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way of life. The Christian's message is the message of a life; hence the sermon must point the way to that life. There are agencies, movie, newspaper, radio, striving for first place, consciously or unconsciously, with the message about the "good news," but these can never supplant it, if the good news about the life is preached. Tell the good news. Tell it that Christ does give men power to become sons of God, the right to become citizens of the Kingdom of God. The sermon must proclaim God, not preach Him. The prophet's message must affirm, not assert God.

Thus then the atmosphere of any church service is exceedingly necessary in maintaining the devotional spirit of the people. We have lost it; we must regain it.

Let us be frank, however, and admit that it is difficult to create devotional spirit in crude Church houses. We cannot all have magnificent edifices, but we can make that which we have inviting. God abides in temples not made with hands, it is true, but civilized man worships God in temples made with hands. It is important what we have in our temples. Protestantism made one of its blunders when it bared the walls and destroyed the altar of the churches. So far removed from our thinking is the matter of harmony of appearance in our building that the walls of some churches are decorated with everything from ugly inscription to rally posters to notices about church dinners. Can we hope to have even devout souls think solemnly of Christ in such buildings? No!

Maintaining the Devotional Spirit.

Within our buildings we need to emphasize the altar more than the pulpit. Some symbol of Christianity should be made central. The pulpit is not distinctly symbolic. It is the spoken word, it is true, but it is not as symbolic as that last feast. We should arrange our buildings in such a way that the supper table with all that it means be the central thing. In this we have the symbols of love, humility, brotherhood, service. We must attract the eye, no not in a way to detract from worship, but to invite it.

Thoughtful observation leads to the conclusion that Christ is lost in our complex civilization. He needs to be saved by His followers. A terrific flood has deluged His domain. Everything within it is being swept by the tide of selfishness, even Christianity. The Christ ideal alone remains and beckons us to rescue it. Beside it stands Christ Himself. We cannot take the one and leave the other. It is well, perhaps, that this flood has come. We had too much of institutional Christianity. This defeated the very end for which Christ came—to build a Church of the Spirit. As the waters subside, there will rise on the wreckage a new Church, a Church of Spirit. In it the prophet can dare to speak of God. In it devotion to the ideals of Jesus will be first. Men will realize that Christ does give men power to behave like Children of God. In such a Church, when will breathe the devotion of the Mount, where Christ becomes the center of attraction. Truly men will have such a Church feeling, "It was good for us to be there."

